JUNE 1804.

ART. CV. *The Triumphs of Chriſtianity over Infidelity diſplayed; or, the Coming of the Meſſiah, the true Key to the right Underſtanding of the moſt difficult Paſſages in the New Teſtament: viz. Of the Predictions of the Coming of Chriſt; of St. Paul's Man of Sin; of the Antichriſt of St. John; and of the ſure Word of Prophecy of St. Peter:—Being a full Anſwer to the Objection of Mr. Gibbon, that our Lord and his Apoſtles predicted the near Approach of the End of the World in their own Time. The whole being intended as an Illuſtration of the Neceſſity and Importance of conſidering the Goſpels as Hiſtories, and particularly as Hiſtories of the great Controverſy between our Lord and the Jews concerning the true Nature of the Meſſiah's Character. By N. Niſbett, A.M.* 8vo. pp. 276. price 6*s*. Rivingtons, 1802.

THIS ſingular title is not calculated to give ſo favourable an impreſſion of the contents of the book as they really deſerve. It may be ſuſpected, and not without reaſon, that a writer, who ſo confidently anticipates a triumph, may claim his victory too ſoon; or, at leaſt, that the exultation, which he ſhews in the defeat of his adverſary, may lead him to inſult his proſtrate foe. We can, however, aſſure our readers that ſuch ſuſpicions, although warranted by appearances, will, in reality, vaniſh when they become better acquainted with the author. The pages before us are devoted to an examination of one of the moſt formidable objections which has ever been urged againſt the truth of the Goſpel Hiſtory; and the examination is conducted throughout with a judgment and impartiality highly creditable to Mr. Niſbett, as a reaſoner, and as a Chriſtian.

The objection, which has thus attracted Mr. Niſbett's attention, is urged by Mr. Gibbon with the ſame zeal that he uſually diſplays when he has an opportunity of attacking Revelation: but what renders it "more formidable is, that it really contains nothing more than is to be met with in the

writings of Chriſtians themſelves, and of * thoſe too of no ſmall eminence for their knowledge of the Sacred Writings." (p. 6.)

Among the Chriſtians diſtinguiſhed, in the opinion of our author, by their theological attainments, is a writer whoſe name occurs very frequently in the courſe of the pages now under examination. This is Dr. Edwards, who made Mr. Gibbon's objection the topic of ſome elaborate diſcourſes, pronounced before the Univerſity of Cambridge. Far be it from us, either ourſelves to harbour, or to excite in the minds of others, uncharitable ſuſpicions! We will not therefore call in queſtion the motives of Dr. Edwards; but we muſt obſerve that his defence of the Goſpel is ſo lamentably defective in judgment and in zeal, as to be ſcarcely leſs dangerous than the attack of Mr. Gibbon. Upon this point let our readers judge, when they ſhall have peruſed the words of the hiſtorian, and of the divine, as we find them here quoted;—and firſt, Mr. Gibbon ſays,

"In the primitive church, the influence of truth was very powerfully ſtrengthened by an opinion which, however it may deſerve reſpect for its uſefulneſs and antiquity, has not been found to be agreeable to experience. It was univerſally believed that *the end of the world* and the kingdom of heaven were *at hand*. The near approach of this wonderful event had been predicted by the Apoſtles: the tradition of it was preſerved by their earlieſt diſciples; and thoſe who underſtood, in their literal ſenſe, the diſcourſes of Chriſt himſelf, were obliged to expect the ſecond and glorious coming of the Son of Man in the clouds, before that generation was totally extinguiſhed which had beheld his humble condition upon earth. Yet," he adds, "the revolution of ſeventeen centuries has inſtructed us not to preſs too cloſely the language of prophecy and revelation. But as long as, for wiſe purpoſes, this error was permitted to ſubſiſt in the church, it was productive of the moſt ſalutary effects on the faith and practice of Chriſtians, who lived in the awful expectation of that moment when the globe itſelf, and all the various race of mankind, ſhould tremble at the appearance of their Divine Judge."†

So

* We ſhall have occaſion, by and by, to animadvert upon the ſtyle in which this book is written; and we feel perſuaded that the pious and learned author will read our obſervations with the ſame candid ſpirit in which he has written his book, and in which we have peruſed it. He will inſtantly ſee that the ſentence here quoted is very awkwardly conſtructed, as, in the ſpace of two lines, the word "of" occurs four times, and the word "writings" twice.

† "See Gibbon's Hiſtory of the Decline and Fall of the Roman Empire, vol. i. pages 470, 471." Niſbett, page 6. We have not undertaken to verify all the quotations and references in our author; and

So far the hiſtorian.—Now let us hear what Dr. Edwards, as a teacher and defender of the Goſpel, has to advance.

"The force of truth (he obſerves) will oblige us to confeſs that, in the attacks which have been levelled againſt our ſceptical hiſtorians, we can diſcover but ſlender traces of profound and exquiſite erudition,—of ſolid criticiſm and accurate inveſtigation; but are too frequently diſguſted by vague and inconcluſive reaſoning; by unſeaſonable banter and ſenſeleſs witticiſms; by unlettered bigotry and enthuſiaſtic jargon; by futile cavils and illiberal invectives." Having thus degraded the advocates of Chriſtianity;—of the hiſtorian of the Decline and Fall of the Roman Empire, he ſays, "Proud, and elated by the weakneſs of his antagoniſts, he condeſcends not to handle the ſword of controverſy, but darts forth the envenomed ſhafts of ſarcaſtic ridicule: he approaches indeed the camp, and *defies the armies of the living God;* yet he approaches not, like Goliah, to call forth a champion, but to inſult and triumph over his vanquiſhed enemies."*

After ſtating that the preſent Biſhop of Landaff "does not appear extremely ſolicitous to relieve the apoſtles from the accuſation of error," (ſee his "Apology," page 61); Dr. Edwards thus proceeds:

"I have now completed the examination of thoſe paſſages which I intended to notice: others might be added, equally clear and determinate; but theſe which I have ſelected ſeem abundantly ſufficient to eſtabliſh the juſtneſs of Mr. Locke's opinion, (vide ad 2 Cor. v. 3.) that the apoſtles expected, in their own time, *the end of the world* and the appearance of Chriſt. It becomes, therefore, the antagoniſt of our hiſtorian moſt earneſtly to conſider, whether the real intereſts of Chriſtianity would not be more eſſentially promoted by conceding the objection to his adverſary, than by vainly attempting to remove it. We need not be apprehenſive that any injurious conſequences will ariſe from the conceſſion; for, as our ingenious Profeſſor very candidly acknowledges (p. 64), the apoſtles might, ſurely, be proper witneſſes of the life and reſurrection of Jeſus, though they were ignorant of the preciſe time when he would come to judge the world."†

But, in another diſcourſe, this inconſiſtent advocate for Chriſtianity has obſerved:

and, as we have diſcovered many errors of the preſs, we muſt warn our readers of the probability of ſome inaccuracies.

* "See Edwards's Sermon on the Jewiſh and Heathen Rejection of the Chriſtian Miracles, p. 4." Niſbett, p. 5.

† "See Edwards's Sermon on the Predictions of the Apoſtles, pages 35, 36." (Niſb. p. 7.)

"It is very remarkable that the Biſhop of Landaff has paſſed over in ſilence the objection of the hiſtorian of the "Decline and Fall of the Roman Empire," ſo far as it relates to our Lord, as if conſcious that it was not to be refuted. He, no doubt, muſt have perceived its connection with the charge brought againſt the apoſtles, and therefore it deſerved his firſt conſideration; for it was natural for the apoſtles to have taken their opinions from him; and while a ſuſpicion remained that Chriſt taught ſuch a doctrine, the attempt to exculpate the apoſtles from ſuch a charge muſt inevitably be fruitleſs." (Note to page 9.)

Dr. E. as quoted by our author in the very next page, expreſſes his conviction as to the weight of thoſe objections which he has recommended the friends of Chriſtianity to concede. Can we, therefore, be accuſed of putting a harſh conſtruction upon the general tendency of his reaſoning, if we aſſert that to us he appears in *effect* (we do not ſay in *deſign*) to take part with Mr. Gibbon? This indeed is ſo obſervable, that our author, who allows his candour to carry him quite as far as is conſiſtent with the ſafety of his arguments, at length ſeems to open his eyes. He ſays,

"Dr. E.'s ſermon on the predictions of the apoſtles contains ſome ſtrong marks of critical acumen, though mixed with a ſtrong predilection in favour of the ſentiments of the hiſtorian of the "Decline and Fall of the Roman Empire." (Note to page 91.)

Theſe objections, then, ſo acutely ſtated by Mr. Gibbon, and ſo feebly reſiſted by Dr. Edwards, it is the object of the volume before us to examine and to controvert. It is a duty which we owe to the pious and ſagacious writer, to declare that he has examined them with impartiality, and controverted them with ſucceſs. The ground upon which he has choſen to argue is undoubtedly difficult, becauſe ſo many ſincere and enlightened Chriſtians have trodden it before him, yet have wandered in different directions. In ſome parts he has quitted every cuſtomary road, and ſtruck out a path for himſelf: yet, in ſo doing, he never ſeems to take a haſty ſtep, but cautiouſly and warily examines the tracks which he found before him, as well as every poſſible reſult of thoſe into which he is the *firſt* to venture. We will not undertake to ſay that, in ſo perilous an enterprize, he has never deviated from the right road in any inſtance; but we can aſſert, that the path which he has purſued generally leads to a ſafe and important concluſion; and that thoſe who wiſh to travel through the ſcriptures of the New Teſtament, may depend upon him as a guide who will never wilfully miſlead them, and who, in almoſt every inſtance where certainty can be attained, will not fail to lead them rightly.

The

The great and leading clue of which our author has availed himself, in reconciling the predictions of our Lord and the expectations of his apostles with known events, is a reference to the destruction of Jerusalem. He has applied this single historical fact to a solution of the difficulties which are supposed to exist in various parts of the New Testament, with a success which we did not expect till we had accompanied him through his whole process of reasoning. We have no hesitation in declaring, that we think his proof complete, so far as respects our Saviour's prophecy: and, if we have some little doubt remaining upon our minds concerning the explication of some passages in the epistles, we readily allow that the language is there evidently more obscure; and they have, moreover, been so often interpreted in different ways, that the very variety of former explanations causes an apprehension that the present, however ingenious, may, in its turn, give way to another method equally winning in appearance.

A considerable part of the pages before us is taken up with an elaborate exposition of the 24th chapter of St. Matthew, and the parallel passages of St. Mark and St. Luke. Some extracts from it will afford a clear and satisfactory view of the manner in which this important question is argued.

"Before a conclusion, so injurious to Christianity, should have been drawn by the learned University-preacher, it should have been shewn with, at least, some degree of probability, that *the coming*, mentioned in the questions of the disciples, or in Jesus's answer to those questions, was such as he has represented it to be, and that it cannot possibly, according to the rules of sound reasoning and legitimate interpretation, admit of any other sense; for there seems to be no reason why the advocates of Christianity, who are called upon, and are bound to defend it against any objections which may be brought against it, which appear to them unfounded, should acquiesce in assertions without proof—or admit conclusions from premisses to which there are well-founded objections! Now this is a question of fact. Did the disciples of Jesus, at the time when they put these questions to him, believe that *he was come*, in the sense in which they expected him *to come*—or did they not? If they did, the learned University-preacher was certainly justified in affixing *another meaning* to their question concerning *his coming*, or to our Lord's answer to that question, and *to have drawn** the conclusion from thence which he has drawn, however injurious it may prove to the interests of Christianity. Most fortunately, however, for its credit, the evidence that *the Messiah* was not, in their estimation, *yet come*; and that Jesus himself considered that he had *not yet given* them the necessary proofs of his being *the Messiah*, is as complete

* It ought to be "in drawing."

as can be wiſhed. For the former, after the reſurrection of Jeſus,—after he had given them that aſtoniſhing proof that he was divinely commiſſioned by the Father, and had proved that he was the *Son of God*—the Meſſiah—they doubted not that *then* was the time for his producing thoſe proofs that he was *the Meſſiah* which they themſelves had affixed to that character. They therefore aſked him, ſaying, *Lord, wilt thou at this time*—now that we have before us ſuch a remarkable atteſtation of thy being diſtinguiſhed by the favour of Heaven—*reſtore the kingdom to Iſrael?* With reſpect to the latter, it muſt be repeated, that, by his cautions not to liſten to any who ſhould pretend to *the character of the Meſſiah*—he very plainly ſhewed what the *nature of his coming* was, which occupied both *his* and *their* attention. In a word, it may, without fear of contradiction, be aſſerted that no man can read the *Goſpel hiſtory* as *an hiſtory*, and as *an hiſtory of facts*, with the attention and impartiality to which it is juſtly entitled, without being fully ſatisfied that, at the time when the diſciples put theſe queſtions, they continued to expect—not *the ſecond coming* of Jeſus, in the character of *the Judge of the World*—but his *firſt coming* as *the Meſſiah*. If, then, the *firſt coming* of Jeſus as *the Meſſiah* is a natural and probable ſolution of the meaning of the queſtion of the diſciples concerning *his coming*, and of the anſwer of Jeſus to it—if it be perfectly conſonant with the idea of *the Goſpels being hiſtories of this his FIRST COMING*—why ſeek for any other meaning, or for a meaning which is juſtified by no one circumſtance, either in the characters or in the ſentiments of thoſe who put them—or in the reply of our Lord—but which, as will hereafter more fully appear, is contradicted by them all?" (p. 92.)

Our author, it will be obſerved, makes a very ſignificant diſtinction between the *fact* of our Lord's ſuſtaining the character of *the Meſſiah*, and the fact of his ſuſtaining that character *at a particular time*; or, in the language of the New Teſtament, his *coming* in that character. His application of this diſtinction is new and extremely happy; and the light which it enables him to throw upon a moſt important part of the Goſpel hiſtory is very brilliant.

One main cauſe of the difficulties which have ariſen concerning the interpretation of the 24th chapter of St. Matthew, conſiſts in the bold figures employed by our Lord to expreſs the greatneſs of the impending calamity. The alluſions are ſo lofty, and the ideas ſo vaſt, that it ſeems at firſt ſight a violence to their meaning, if we reſtrict their application to any temporary evil affecting ſo ſmall a part of this our globe. But if the commentators had beſtowed *as much* pains upon the language of the Old Teſtament as they have upon that of the New, and if they had conſidered the former as the proper, and *almoſt only* clue to the developement of the latter, their perplexities would have been leſſened, or perhaps never have exiſted; the neceſſity of recurring to *double meanings* would have

have been avoided; and infidels would not have been enabled to urge so long their formidable objections, without a direct and full confutation. Mr. Nisbett, pp. 102—106, has shewn satisfactorily that the language of our Lord is perfectly similar to that employed by the prophets under the Mosaic dispensation, when they describe temporal calamities. What he afterwards urges in vindication of his construction of the phrase, *coming in the clouds of heaven*, is particularly deserving our notice. He cites Dan. vii. 13. as explanatory of Matt. xxiv. 30. He observes that Mr. Mede allows our Saviour's expression to have been taken from that passage in Daniel; and that he has erred by referring it, "not to *his first coming* as *the Messiah*, but to *his second coming to judgment*." He then proceeds to make the following very judicious, and, in our opinion, conclusive remarks:

"When the prophet says, that *the Son of man came with the clouds of heaven*, previous to there being given him *dominion* and *glory*, and a *kingdom*, he appears particularly to have represented *the manner of his coming*, or, in the execution of vengeance. And it is an observation of Dr. Gerard, that 'the Jews could scarcely fail to perceive this; for the expression is used several times in their own scriptures, and always means no more than this.' It must also be extremely obvious to every one, that as *clouds* produce darkness, and not unfrequently storms and tempests, which are sometimes attended with tremendous desolation, the expression became a very convenient, and, at the same time, a very significant symbol, to denote *great national calamities* and *the ruin of states and empires*. When, therefore, our Lord used this expression of the prophet Daniel, in the closest connection with his prediction of *the destruction of Jerusalem*, and in connection too with *the coming of the Son of man*; which *coming* he had declared would take place before his apostles had gone over the cities of Israel, and while some who heard him were still living;—what better evidence can possibly be required, that by *his coming in clouds*, or in *the clouds of heaven*, he meant to say, that when they saw the awful calamity which he had predicted, they would see how much they had mistaken *the true nature of the Messiah's character*;—*they should see the Son of Man*, the Messiah, *coming in the clouds of heaven, with power and great glory*.

"The learned University-preacher has indeed mentioned an ingenious writer as very justly observing, that 'Christ was no more visibly present at *the destruction of Jerusalem*, than at the earthquake at Lisbon, or the siege of Gibraltar.' And the fact may be admitted without the smallest detriment to Christianity; for if the Gospel history had been attended to as *an history*, and as an history of the great controversy concerning *the nature of the Messiah's character*, they would not have interpreted our Lord's language as predicting a *personal appearance* at *the destruction of Jerusalem*, but only as a

declaration, that by that awful event they would have the fulleſt proof that no ſuch perſon as they had expected under *the character of the Meſſiah* would appear; and that *the coming of the Son of Man* as the Meſſiah, inſtead of being connected with their obtaining *the empire of the world*, would, as the prophet had foretold, be in vengeance, or *in the clouds of heaven*. It muſt alſo be added, as well worthy of the judicious reader's attention, that the verſe under conſideration, contains a direct and explicit anſwer to the queſtion of the diſciples, *What ſhall be the ſign of thy coming?* Why, ſays our Lord, *then ſhall appear the ſign of the Son of Man in heaven—the Son of Man coming*—not in the ſplendour of victory, and with the trophies of conqueſt, but in *clouds*,—in the execution of thoſe judgments, the particular ſigns of which he had at length detailed in the preceding part of the chapter.

"If there be ſatisfactory evidence, from the compariſon of our Lord's language, in theſe two verſes, with that of the prophecy of Daniel, that he borrowed it from him, it will naturally and neceſſarily follow, that the diſciples could not poſſibly underſtand him in any other ſenſe than as deſcribing *temporal calamities*, and temporal calamities *only*, in oppoſition to the opinion which they, in common with the reſt of their countrymen, had hitherto entertained, that *his coming* as *the Meſſiah* would be to render them victorious over all their enemies. It is, indeed, difficult to imagine how our Lord, as *a Jew*, and as one claiming a character ſo very different from that which they had expected, could have expreſſed himſelf more fully, or in a manner better calculated to make an impreſſion upon their minds upon a ſubject which, in its own nature, was ſo delicate and ſo diſagreeable, than by the adoption of a language which was familiar to them, and the authority of which they could not diſpute.

"To ſuppoſe, on the contrary, that theſe verſes were intended to deſcribe *the final judgment of the world*, is, indeed, violently to ſever them from their manifeſt connection,—not only with the preceding verſes, but, as will preſently appear, from the ſubſequent context; which, in the ſtrongeſt terms which language can convey, aſſerts that all things which he had before been deſcribing, would be *in that generation*. It would be to violate all the rules of probability and juſt criticiſm, and to charge the evangelical hiſtorians with ſuch a confuſion of ideas, and ſuch a perverſion of language, as would render them utterly unworthy of any regard; for, as the learned Univerſity-preacher has very juſtly obſerved, 'Whenever the ſame word is uſed in the ſame ſentence, or in different ſentences, not far diſtant from each other, we ought to interpret it preciſely in the ſame ſenſe, unleſs either that ſenſe ſhould involve a contradiction of ideas, or the writer expreſsly informs us that he repeats the word in a freſh acceptation.'*" pp. 110, &c.

Our limits will not allow us to accompany our author ſo minutely through the remaining pages of his book, which are employed

"* See Edwards's Predictions of the Apoſtles, p. 14."

employed in vindicating the apoſtles from the charge of error. He beſtows much pains upon the well known paſſage in Theſſalonians, reſpecting *the man of ſin*; and his ability in defending his own hypotheſis is here very conſpicuous. We earneſtly recommend this, and indeed every part of the volume, to the diſpaſſionate conſideration of all who are anxious to underſtand the invaluable records of primitive Chriſtianity, particularly thoſe who of late years have manifeſted ſuch a laudable zeal in endeavouring to explain theſe difficult but important paſſages.

We muſt now fulfil our duty to the public, and indeed to the author, by making ſome remarks upon the ſtyle in which this work is compoſed. In his preface, he obſerves, with becoming modeſty, "that, his firſt object having been to endeavour to underſtand the New Teſtament himſelf, if he hath ſucceeded in obtaining a more accurate knowledge of it than thoſe who have gone before him, it is not owing to ſuperior advantages of ſituation,—ſtill leſs, to ſuperior learning and abilities." This candid avowal appears to be true. The ſucceſs which he has met with in interpreting ſuch difficult parts appears to be the reſult of good ſenſe, devoting itſelf patiently to the peruſal and compariſon of the ſeveral paſſages, with a determination to adopt no concluſion but what truth itſelf ſhould juſtify. There is no appearance, and ſtill leſs any parade, of deep learning: in ſome few inſtances, perhaps, he has relied too implicitly upon the tranſlation; and undoubtedly the embelliſhments of taſte, and the poliſh of compoſition, are palpably wanting to his ſtyle. Mr. Niſbett was, perhaps, too full of his matter, and too little ſtudious of the form under which his thoughts ſhould appear. Yet he cannot be ignorant how eſſential to the perſpicuity of a book are method in the arrangement of its topics, and care in the conſtruction of the ſentences. A conſiderable degree of confuſion appears to us to prevail in the firſt ſixty or ſeventy pages of the work: they are ſometimes incumbered with a ſuperfluity of proof as well as quotation; and it does not always appear clearly to what end the one or the other is directed. When he is employed in the actual expoſition of Scripture, he ſeems to tread upon firmer ground, and we follow him with more ſatisfaction; but even here the ſentences are involved, inharmonious, and obſcure. We ſhall ſelect a few inſtances which particularly diſpleaſed us; again deſiring the very reſpectable author to underſtand, that our obſervations proceed from the wiſh of ſeeing his poſitions placed in the beſt light. The ſubject of his work is ſo important, that we truſt another edition of it will be ſpeedily called for; in which caſe we are anxious

anxious that he ſhould reviſe it thoroughly, ſo that the moſt faſtidious reader may not be deterred from peruſing it.

This ſentence is unneceſſarily entangled:

"Whatever difficulties*, therefore, they might have to account for events, ſo foreign to their expectations as Jeſus had been telling them, would certainly take place; and, however they might be perplexed to ſolve thoſe difficulties, yet they could not, and it is abundantly evident, from the whole tenor of the Goſpel hiſtory, that they, in fact, did not, notwithſtanding theſe predictions, renounce their hopes of his coming in that character." (p. 71.)

The following paſſage alſo is confuſed: and the cauſe is obvious: the relative "which" is uſed three times, connected with the ſame ſubſtantive, viz. "kingdom": afterwards follows, "which of courſe." The reader naturally refers this to the ſame ſubſtantive; but upon examination it is found to refer to a different ſubſtantive, viz. "language," which is thrown ſtill further back in the ſentence.

"If this language of Jeſus be underſtood of the coming of the Meſſiah, or of the kingdom which he had announced to be at hand, and which it was the great object of his miſſion, and of the whole of the Goſpel hiſtory, to prove; which the whole Jewiſh nation, the diſciples of Jeſus themſelves not excepted, were ardently expecting; which, of courſe, it is hardly to be imagined, the queſtion of the diſciples being conſidered, they could underſtand in any other ſenſe, all will be found to be perfectly natural and eaſy;" &c. (p. 73.)

Beſides the accumulation of words nearly ſynonymous, the author often places the ſame words ſo near to each other as to have a very ungraceful appearance, and even to occaſion difficulty. Thus, p. 94; "connects *with* this caution, *with* a view to render it the more effectual," &c. P. 98: "that it might *have been* ſuppoſed to *have been* utterly impoſſible," &c. P. 163; "as that *concerning* which it was abſolutely neceſſary for them to be ſatisfied *about*." P. 175; "Nothing could have been more natural for them, both as Jews, and as pious and good men, to adopt the language of the prophets." The word "than" may poſſibly be omitted here by an error of the preſs; but there is no table of *errata*; which, both in regard to correctneſs and punctuation, was highly neceſſary.

The praiſe which we have beſtowed upon this performance has been called forth by the ſtrength of the argument, and the ſolidity, or at leaſt the ingenuity, of the interpretations in which

* We will not aſſert peremptorily, but we believe, that the ſingular only is uſed in this ſenſe; and that the cuſtomary mode of uſing it is, "difficulty in accounting for."

which it abounds, but not by the harmony or perſpicuity of the ſtyle. We ſhall now conclude with a caution to this very ſenſible theologian, which we alſo wiſh to enforce upon all who take upon themſelves to defend the truth of Chriſtianity. It becomes them to conſider well before they make conceſſions. They ought to reflect, that a point which is yielded by them as individuals, will be eagerly ſeized upon by their adverſaries, as given up by the whole body of Chriſtians. Now, it is poſſible for Mr. Niſbett, and for any other zealous and able defender of Chriſtianity, to view a ſubject in a wrong light, or to over-rate the ſtrength of their own arguments. Yet, in the fullneſs of their own conviction they will not unfrequently allow, if ſuch or ſuch a point cannot be made out, that Chriſtianity muſt fall to the ground. We have the leſs ſcruple in making this remark upon the work before us, becauſe we think that the author has fairly eſtabliſhed his moſt important poſitions, and therefore that the cauſe will not be endangered by his conceſſions. Still, as they are unneceſſary, and might have been imprudent, it were better that they had been avoided. We allude to ſome paſſages in pp. 166, 173, which we earneſtly wiſh the candid and intelligent writer to re-conſider.

With this caution, which we offer very reſpectfully, we muſt take our leave of a work undertaken with zeal and executed with ſucceſs. It is evidently calculated to ſtrengthen the already impregnable towers by which, we truſt, Chriſtianity is guarded; and we have only to wiſh that a little more ſkill had been ſhewn in arranging and embelliſhing the materials of which the ſtructure is compoſed.

ART. CVI. *Life and Poſthumous Writings of William Cowper, Eſq.; with an Introductory Letter, to the Right Honourable Earl Cowper. By William Hayley, Eſq.* Vol. III. 4to. pp. 450. price £1. 1s. Johnſon, London. 1804.

AT the cloſe of our remarks on Mr. Hayley's Life of COWPER*, we apprized our readers that the former gentleman had announced the ſpeedy publication of an additional volume of the letters of his deceaſed friend; and we promiſed to take the earlieſt opportunity of laying before them an account of its contents. In order that we might be enabled to fulfil this engagement, we have eagerly, yet attentively,

* Vol. I. p. 237.

tively, perused the volume in question, and find that we are amply justified in our prognostic that it would prove highly interesting.

This commendation, however, we are sorry to observe, cannot be applied to Mr. Hayley's preface, which he has intitled, "Desultory Remarks on the Letters of eminent Persons." Desultory indeed they are in the highest degree; for there is no symptom of the slightest attempt at arrangement in this preface, considered as a whole, or in any of its parts. It presents an admirable type of that

—— rudis indigestaque moles,
Quem dixêre chaos.

Had Mr. Hayley been possessed of Jack the Giant-Killer's shoes of swiftness, he could not have vaulted more nimbly than he has done in these remarks from England to Greece, and from Greece back again to England, and thence to Italy, France, and Spain. After once more reposing for a few minutes in his native country, he is summoned into Germany, whence he returns to Olney with a surprizing rapidity of transition. Nor is his excursive faculty bounded by the restraints of chronology: he moves sometimes backwards and sometimes forwards in his airy flights,

"And panting time toils after him in vain."

We wish Mr. Hayley had condescended to submit to the trouble of reducing this confusion to order, as in most of the positions which he has advanced in these Desultory Remarks we heartily concur; and we think they afford excellent materials for the vindication of the fame of English letter-writers.

Among these, COWPER is undoubtedly entitled to a place of distinguished honour. His style is always simple and easy; and he frequently writes with a playful grace which is truly captivating. In his correspondence with his friends, he lays open his whole heart: and who can look into the heart of COWPER with indifference? Though his readers are too frequently called upon to sympathize with him in his mental sufferings, he displays a fund of genuine piety and benevolence, and an integrity of principle, which cannot fail to secure to his character the respect of every lover of virtue. The style of COWPER's letters is simple, because such was the constitution of his mind. His epistolary correspondence is interesting and attractive, because it is a counterpart of the man.

Of the principles by which Mr. Hayley has been regulated in the publication of this volume, he gives the following account:

"In

"In preparing the following ſelections for the preſs, I have endeavoured to recollect, on every doubtful occaſion, the feelings of Cowper; and made it a rule to reject whatever my perfect intimacy with thoſe feelings could lead me to ſuppoſe the ſpirit of the departed poet might wiſh me to lay aſide, as unfit for publication. I conſider an editor as guilty of the baſeſt injury to the dead, who admits into the poſthumous volumes of an author, whom he profeſſes to love and admire, any compoſition which his own conſcience informs him *that author*, if he could ſpeak from the tomb, would direct him to ſuppreſs.

"On this principle I have declined to print ſome letters, which entered, more than I think the public ought to enter, into the hiſtory of a trifling feminine diſcord, that diſturbed the perfect harmony of the happy trio at Olney, when Lady Auſtin and Mrs. Unwin were the united inſpirers of the poet: yet, as the brief and true account, which I gave of their ſeparation, has been thought to caſt a ſhade of cenſure on the temper of Mrs. Unwin, which I was far from intending; in juſtice to the memory of that exemplary and ſublime female friend, I will here introduce a paſſage from a letter of Cowper to the Reverend William Unwin, honourable to both the ladies in queſtion, as it deſcribes them in a moment of generous reconciliation:—

'I incloſe a letter from Lady Auſtin, which I beg you to return to me in your next. We are reconciled: ſhe ſeized the firſt opportunity to embrace your mother with tears of the tendereſt affection; and I, of courſe, am ſatisfied. We were all a little awkward at firſt, but now are as eaſy as ever.'

"This letter happens to have no date, but the expreſſions I have cited from it are ſufficient to prove, that Mrs. Unwin, inſtead of having ſhewn an envious infirmity of temper on this occaſion, muſt have conducted herſelf with a delicate liberality of mind.

"If, in ſelecting letters of my friend for the preſs, I ſhould alarm the volatile reader by admitting ſeveral of a devotional ſpirit, I will ingenuouſly confeſs my reaſon for imparting them to the public. There is ſuch tender ſimplicity, ſuch attractive ſweetneſs, in theſe ſerious letters, that I am confident few profeſſed works of devotion can equal their efficacy in awakening and confirming ſincere and ſimple piety in perſons of various perſuaſions. His letters and his poetry will, in this reſpect, alternately extend, and ſtrengthen the influence of each other. He wrote occaſionally to clerical friends of the eſtabliſhed church, and to others among the Diſſenters. His heart made no difference between them, for it felt towards both the fraternal ſenſations of true Chriſtianity."

Almoſt the whole of the letters contained in this volume are addreſſed to the author's intimate friends the Rev. John Newton and the Rev. W. Unwin. This ſeries commences, A. D. 1778, and terminates, A. D. 1786. To theſe are added, two letters to the Rev. Joſeph Jekyll Rye, and twelve written

in

in the early part of the poet's life to his relation Lady Heſketh. Many letters of the former part of this ſelection "belong," ſays Mr. Hayley, "to the time in which Mr. Cowper was employed on his greateſt performance: and they prove the more welcome, as the former correſpondence affords very few that relate to this intereſting period."

With a view of contributing to the amuſement and inſtruction of our readers, we ſhall now proceed to make a ſelection from the letters contained in this volume: and we ſhall begin with the third, which is a happy ſpecimen of the ſportiveneſs of fancy with which Mr. Cowper encountered the evils of narrow circumſtances; and records a ſingular anecdote of the reſpect which was paid to his habitual ſhyneſs and reſerve by thoſe who had the opportunity of becoming acquainted with his virtues.

"LETTER III.

"To the Rev. WILLIAM UNWIN.

"September 21ſt, 1779.

"Amico mio, be pleaſed to buy me a glazier's diamond-pencil. I have glazed the two frames deſigned to receive my pine-plants: but I cannot mend the kitchen windows till, by the help of that implement, I can reduce the glaſs to its proper dimenſions. If I were a plumber, I ſhould be a complete glazier; and poſſibly the happy time may come, when I ſhall be ſeen trudging away to the neighbouring town, with a ſhelf of glaſs hanging at my back. If government ſhould impoſe another tax upon that commodity, I hardly know a buſineſs in which a gentleman might more ſucceſſfully employ himſelf. A Chineſe of ten times my fortune would avail himſelf of ſuch an opportunity without ſcruple; and why ſhould not I, who want money as much as any mandarin in China? Rouſſeau would have been charmed to have ſeen me ſo occupied, and would have exclaimed with rapture, that he had found the Emilius who (he ſuppoſed) had ſubſiſted only in his own idea. I would recommend it to you to follow my example. You will preſently qualify yourſelf for the taſk, and may not only amuſe yourſelf at home, but may even exerciſe your ſkill in mending the church-windows; which, as it would ſave money to the pariſh, would conduce, together with your other miniſterial accompliſhments, to make you extremely popular in the place.

"I have eight pair of tame pigeons. When I firſt enter the garden in a morning, I find them perched upon the wall waiting for their breakfaſt: for I feed them always upon the gravel walk. If your wiſh ſhould be accompliſhed, and you ſhould find yourſelf furniſhed with the wings of a dove, I ſhall undoubtedly find you amongſt them. Only be ſo good, if that ſhould be the caſe, as to announce yourſelf by ſome means or other; for I imagine your crop will require ſomething better than tares to fill it.

"Your mother and I laſt week made a trip in a poſt-chaiſe to Gayhurſt, the ſeat of Mr. Wright, about four miles off. He underſtood that I did not much affect ſtrange faces, and ſent over his ſervant on purpoſe to inform me, that he was going into Leiceſterſhire, and that, if I choſe to ſee the gardens, I might gratify myſelf without danger of ſeeing the proprietor. I accepted the invitation, and was delighted with all I ſaw there. The ſituation is happy, the gardens elegantly diſpoſed, the hot-houſe in the moſt flouriſhing ſtate, and the orange-trees the moſt captivating creatures of the kind I ever ſaw. A man, in ſhort, had need have the talents of Cox or Langford the auctioneers, to do the whole ſcene juſtice.

"Our love attends you all.

"Yours, W. C."

In the enſuing epiſtle, we find an account of Mr. Cowper's opinion of the merits, or rather of the demerits, of Johnſon's life of Milton; which cannot fail to be intereſting to the lovers of ſound criticiſm.

"LETTER IV.

"To the Rev. WILLIAM UNWIN.

"My dear friend, "October 31ſt, 1779.

"I wrote my laſt letter merely to inform you I had nothing to ſay; in anſwer to which, you have ſaid nothing. I admire the propriety of your conduct, though I am a loſer by it. I will endeavour to ſay ſomething now, and ſhall hope for ſomething in return.

"I have been well entertained with Johnſon's Biography, for which I thank you. With one exception, and that a ſwinging one, I think he has acquitted himſelf with his uſual good-ſenſe and ſufficiency. His treatment of Milton is unmerciful to the laſt degree. He has belaboured that great poet's character with the moſt induſtrious cruelty. As a man, he has hardly left him the ſhadow of one good quality. Churliſhneſs in his private life, and a rancorous hatred of every thing royal in his public, are the two colours with which he has ſmeared all the canvaſs. If he had any virtues, they are not to be found in the Doctor's picture of him; and it is well for Milton, that ſome ſourneſs of temper is the only vice with which his memory has been charged: it is evident enough, that if his biographer could have diſcovered more, he would not have ſpared him. As a poet, he has treated him with ſeverity enough, and has plucked one or two of the moſt beautiful feathers out of his Muſe's wing, and trampled them under his great foot. He has paſſed ſentence of condemnation upon Lycidas, and has taken occaſion, from that charming poem, to expoſe to ridicule (what is indeed ridiculous enough) the childiſh prattlement of paſtoral compoſitions, as if Lycidas was the prototype and pattern of them all. The livelineſs of the deſcription, the ſweetneſs of the numbers, the claſſical ſpirit of antiquity that prevails in it, go for nothing. I am convinced, by the way, that he has no ear for poetical numbers,

bers, or that it was ſtopped by prejudice againſt the harmony of Milton's. Was there ever any thing ſo delightful as the muſic of the Paradiſe Loſt? It is like that of a fine organ; has the fulleſt and the deepeſt tones of majeſty, with all the ſoftneſs and elegance of the Dorian flute. Variety without end, and never equalled, unleſs perhaps by Virgil. Yet the Doctor has little or nothing to ſay upon this copious theme; but talks ſomething about the unfitneſs of the Engliſh language for blank verſe, and how apt it is, in the mouth of ſome readers, to degenerate into declamation.

"I could talk a good while longer, but I have no room; our love attends you.

"Yours affectionately, W. C."

Mr. Cowper has in various paſſages of his writings diſtinguiſhed himſelf by a talent for ſatire, which, if he had condeſcended to exerciſe merely upon the follies of mankind, would have obtained for him diſtinguiſhed celebrity. Giving full indulgence to his ſarcaſtic powers, he deſcribes in the following terms the annoyance of an impertinent and intruſive viſitor:

"LETTER X.

"To the Rev. JOHN NEWTON.

"Olney, April 16, 1780.

"Since I wrote laſt, we have had a viſit from ———. I did not feel myſelf vehemently diſpoſed to receive him with that complaiſance from which a ſtranger generally infers that he is welcome. By his manner, which was rather bold than eaſy, I judged that there was no occaſion for it, and that it was a trifle which, if he did not meet with, neither would he feel the want of. He has the air of a travelled man, but not of a travelled gentleman; is quite delivered from that reſerve which is ſo common an ingredient in the Engliſh character, yet does not open himſelf gently and gradually, as men of polite behaviour do, but burſts upon you all at once. He talks very loud; and when our poor little robbins hear a great noiſe, they are immediately ſeized with an ambition to ſurpaſs it:—the increaſe of their vociferation occaſioned an increaſe of his; and his, in return, acted as a ſtimulus upon theirs;—neither ſide entertained a thought of giving up the conteſt, which became continually more intereſting to our ears during the whole viſit. The birds, however, ſurvived it; and ſo did we. They perhaps flatter themſelves they gained a complete victory; but I believe Mr. ——— could have killed them both in another hour. W. C."

Letters XXVI., XXVII., and XXVIII., contain many valuable hints on the ſubject of education. We cannot, however, ſubſcribe to the anathema which Mr. Cowper pronounces againſt public ſchools. In thoſe ſeminaries there may, and undoubtedly do, occur inſtances of vicious conduct:—but may not lamentable facts be quoted, which prove that domeſtic education cannot enſure purity of morals? In public ſchools, a boy may

may incur the risk of being betrayed into evil by bad companions: but does not the peril of seduction by artful and ill-disposed servants amply counterbalance the prognostic of this evil? As far as our observation has extended, we hesitate not to declare, that we would much rather expose a boy of good talents to the danger which he might incur in society with a multitude of boys of his own age, than to the chance of mean and illiberal notions and vicious inclinations being instilled into his mind by a groom or a chambermaid. It is with no small degree of astonishment that we find Mr. Cowper objecting to public education as "the cause of bashful and awkward restraint."—The fact should seem to be, that speculators are too prone to draw general conclusions from their individual experience; and as the natural timidity of Cowper was increased by his encounter with the discipline of Westminster school, he took it for granted that the same process would have the same effect upon others; and thus adopted the above-mentioned sentiment, in which we believe few competent judges will concur.

We eagerly embrace an opportunity of giving increased circulation to Letter XXXV., in hopes that its contents may awaken the attention of the cultivators of Latin literature to the elegant effusions of Vincent Bourne.

"LETTER XXXV.

"To the Rev. JOHN NEWTON.

"My dear friend, May 23, 1781.

"If a writer's friends have need of patience, how much more the writer! Your desire to see my muse in public, and mine to gratify you, must both suffer the mortification of delay. I expected that my trumpeter would have informed the world by this time of all that is needful for them to know upon such an occasion; and that an advertising blast, blown through every newspaper, would have said, "The Poet is coming." But man, especially man that writes verse, is born to disappointments, as sure as printers and booksellers are born to be the most dilatory and tedious of all creatures. The plain English of this magnificent preamble is, that the season of publication is just elapsed, that the town is going into the country every day, and that my book cannot appear till they return, that is to say, not till next winter. This misfortune, however, comes not without its attendant advantage: I shall now have, what I should not otherwise have had, an opportunity to correct the press myself;—no small advantage upon any occasion, but especially important where poetry is concerned! A single erratum may knock out the brains of a whole passage; and that, perhaps, which, of all others, the unfortunate poet is most proud of. Add to this, that, now and then, there is to be found in a printing-house, a presumptuous intermeddler, who will fancy himself a poet too, and, what is still worse, a better than he that employs him. The

conſequence is, that with cobbleing, and tinkering, and patching on here and there a ſhred of his own, he makes ſuch a difference between the original and the copy, that an author cannot know his own work again. Now, as I chooſe to be reſponſible for nobody's dulneſs but my own, I am a little comforted when I reflect, that it will be in my power to prevent all ſuch impertinence; and yet not without your aſſiſtance. It will be quite neceſſary, that the correſpondence between me and Johnſon ſhould be carried on without the expence of poſtage, becauſe proof-ſheets would make double or treble letters; which expence, as in every inſtance it muſt occur twice, firſt when the packet is ſent, and again when it is returned, would be rather inconvenient to me, who, as you perceive, am forced to live by my wits; and to him who hopes to get a little matter, no doubt, by the ſame means. Half a dozen franks, therefore, to me, and *totidem* to him, will be ſingularly acceptable, if you can, without feeling it in any reſpect a trouble, procure them for me.

"I am much obliged to you for your offer to ſupport me in a tranſlation of Bourne. It is but ſeldom, however, and never except for my amuſement, that I tranſlate, becauſe I find it diſagreeable to work by another man's pattern: I ſhould, at leaſt, be ſure to find it ſo in a buſineſs of any length. Again, *that* is epigrammatic and witty in Latin which would be perfectly inſipid in Engliſh; and a tranſlator of Bourne would frequently find himſelf obliged to ſupply what is called the turn, which is in fact the moſt difficult and the moſt expenſive part of the whole compoſition; and could not, perhaps, in many inſtances, be done with any tolerable ſucceſs. If a Latin poem is neat, elegant, and muſical, it is enough;—but Engliſh readers are not ſo eaſily ſatisfied. To quote myſelf; you will find, in comparing the jackdaw with the original, that I was obliged to ſharpen a point, which, though ſmart enough in the Latin, would, in Engliſh, have appeared as plain and as blunt as the tag of a lace. I love the memory of Vinny Bourne: I think him a better Latin poet than Tibullus, Propertius, Auſonius, or any of the writers in *his* way, except Ovid, and not at all inferior to *him*. I love him too with a love of partiality, becauſe he was uſher of the fifth form at Weſtminſter when I paſſed through it. He was ſo good-natured, and ſo indolent, that I loſt more than I got by him; for he made me as idle as himſelf. He was ſuch a ſloven, as if he had truſted to his genius as a cloak for every thing that could diſguſt you in his perſon; and indeed in his writings he has almoſt made amends for all. His humour is entirely original:—he can ſpeak of a magpie or a cat in terms ſo exquiſitely appropriated to the character he draws, that one would ſuppoſe him animated by the ſpirit of the creature he deſcribes. And, with all his drollery, there is a mixture of rational, and even religious reflection, at times; and always an air of pleaſantry, good-nature, and humanity, that makes him, in my mind, one of the moſt amiable writers in the world. It is not common to meet with an author who can make you ſmile, and yet at nobody's expence; who is always entertaining, and yet always

harmleſs; and who, though always elegant, and claſſical, to a degree not always found in the claſſics themſelves, charms more by the ſimplicity and playfulneſs of his ideas, than by the neatneſs and purity of his verſe; yet ſuch was poor Vinny. I remember ſeeing the Duke of Richmond ſet fire to his greaſy locks, and box his ears to put it out again. Since I have begun to write long poems, I ſeem to turn up my noſe at the idea of a ſhort one. I have lately entered upon one, which, if ever finiſhed, cannot eaſily be compriſed in much leſs than a thouſand lines! But this muſt make part of a ſecond publication, and be accompanied, in due time, by others not yet thought of; for it ſeems (what I did not know till the bookſeller had occaſion to tell me ſo) that ſingle pieces ſtand no chance, and that nothing leſs than a volume will go down. You yourſelf afford me a proof of the certainty of this intelligence, by ſending me franks which nothing leſs than a volume can fill. I have accordingly ſent you one; but am obliged to add, that had the wind been in any other point of the compaſs, or blowing as it does from the Eaſt, had it been leſs boiſterous, you muſt have been contented with a much ſhorter letter; but the abridgment of every other occupation is very favourable to that of writing.

"I am glad I did not expect to hear from you by this poſt, for the boy has loſt the bag in which your letter muſt have been incloſed—another reaſon for my prolixity!

"Yours affectionately, W. C."

The following deſcription of a viſit from a candidate for a ſeat in parliament is truly comic.

"LETTER C.

"To the Rev. JOHN NEWTON.

"My dear friend, March 29, 1784.

"It being his Majeſty's pleaſure that I ſhould yet have another opportunity to write before he diſſolves the parliament, I avail myſelf of it with all poſſible alacrity. I thank you for your laſt; which was not the leſs welcome for coming, like an extraordinary gazette, at a time when it was not expected.

"As, when the ſea is uncommonly agitated, the water finds its way into creeks and holes of rocks, which in its calmer ſtate it never reaches; in like manner the effect of theſe turbulent times is felt even at Orchard-ſide, where, in general, we live as undiſturbed by the political element, as ſhrimps or cockles that have been accidentally depoſited in ſome hollow beyond the water-mark, by the uſual daſhing of the waves. We were ſitting yeſterday after dinner, the two ladies and myſelf, very compoſedly, and without the leaſt apprehenſion of any ſuch intruſion in our ſnug parlour, one lady knitting, the other netting, and the gentleman winding worſted, when, to our unſpeakable ſurprize, a mob appeared before the window, a ſmart rap was heard at the door, the boys halloo'd, and the maid announced Mr. G——. Puſs * was unfortunately let out of

* His tame hare.

her box, ſo that the candidate, with all his good friends at his heels, was refuſed admittance at the grand entry, and referred to the back door, as the only poſſible way of approach.

"Candidates are creatures not very ſuſceptible of affronts, and would rather, I ſuppoſe, climb in at a window, than be abſolutely excluded. In a minute, the yard, the kitchen, and the parlour, were filled. Mr. G——, advancing towards me, ſhook me by the hand with a degree of cordiality that was extremely ſeducing. As ſoon as he, and as many as could find chairs, were ſeated, he began to open the intent of his viſit. I told him I had no vote, for which he readily gave me credit. I aſſured him I had no influence, which he was not equally inclined to believe; and the leſs, no doubt, becauſe Mr. A——, addreſſing himſelf to me at that moment, informed me I had a great deal. Suppoſing that I could not be poſſeſſed of ſuch a treaſure without knowing it, I ventured to confirm my firſt aſſertion by ſaying, that if I had any, I was utterly at a loſs to imagine where it could be, or wherein it conſiſted. Thus ended the conference. Mr. G—— ſqueezed me by the hand again, kiſſed the ladies, and withdrew. He kiſſed the maid likewiſe in the kitchen; and ſeemed, upon the whole, a moſt loving, kiſſing, kind-hearted gentleman. He is very young, genteel, and handſome. He has a pair of very good eyes in his head, which, not being ſufficient, as it ſhould ſeem, for the many nice and difficult purpoſes of a ſenator, he had a third alſo, which he wore ſuſpended by a ribband from his button-hole. The boys halloo'd, the dogs barked, puſs ſcampered, the hero, with his long train of obſequious followers, withdrew. We made ourſelves very merry with the adventure, and in a ſhort time ſettled into our former tranquillity, never probably to be thus interrupted more. I thought myſelf, however, happy in being able to affirm truly, that I had not that influence for which he ſued; and for which, had I been poſſeſſed of it, with my preſent views of the diſpute between the crown and the commons, I muſt have refuſed him, for he is on the ſide of the former. It is comfortable to be of no conſequence in a world, where one cannot exerciſe any without diſobliging ſomebody. The town, however, ſeems to be much at his ſervice; and if he be equally ſucceſsful throughout the county, he will undoubtedly gain his election. Mr. A——, perhaps, was a little mortified, becauſe it was evident that I owed the honour of this viſit to his miſrepreſentation of my importance: but had he thought proper to aſſure Mr. G—— that I had three heads, I ſhould not, I ſuppoſe, have been bound to produce them.

"Mr. S——, who, you ſay, was ſo much admired in your pulpit, would be equally admired in his own, at leaſt by all capable judges, were he not ſo apt to be angry with his congregation; this hurts him, and, had he the underſtanding and eloquence of Paul himſelf, would ſtill hurt him. He ſeldom, hardly ever indeed, preaches a gentle, well-tempered ſermon, but I hear it highly commended: but warmth of temper, indulged to a degree that may be called ſcolding, defeats the end of preaching. It is a miſapplication of his

his powers, which it alſo cripples, and teizes away his hearers. But he is a good man, and may perhaps outgrow it.

" Yours, W. C."

We are ſorry to obſerve, in the 119th letter of this volume, an inſtance of preſumption and want of candour which we ſhould not have expected to meet with in the humble and gentle mind of Cowper. In that letter, he attributes the death of Captain Cook to the interpoſition of the vengeance of God; excited, as he ſuppoſes, by the circumnavigator's ſuffering ſomething like divine honours to be paid him at Owyhee. That Captain Cook ſhould have been ſo fooliſh and impious as to arrogate to himſelf the reverence due to the Divinity, is not to be believed: and if Mr. Cowper had, at the time when he was writing this letter, called to mind the people upon whom the tower in Siloam fell and ſlew them, or had he recollected the hiſtory of Job, he would have checked the propenſity, which too frequently ſubſiſts in the minds even of pious men, to regard afflictions as puniſhments of guilt. That claſs of religioniſts with whom Mr. Cowper was accuſtomed to aſſociate, are apt to repreſent mankind in general as eſtranging themſelves from God: but they will perhaps do well to conſider whether they are not themſelves occaſionally liable to the imputation of laying claim to a knowledge of the ways of the Deity which is too high for the reach of human powers.

Mr. Hayley has ſubjoined to the Letters contained in this volume, an unfiniſhed poem of Cowper's on Yardley Oak, a venerable old tree ſtill ſtanding in Yardley Chaſe. Though we cannot help thinking that the circumſtance of his having unexpectedly diſcovered this fragment in the midſt of a heap of waſte paper, has led him to prize it ſomewhat beyond its merits; yet we find in it paſſages in which the genius of the author of the TASK ſhines forth in its full ſplendour.

ART. CVII. *The State of Europe, before and after the French Revolution: being an Anſwer to the Work intitled " De l'Etat de la France à la Fin de l'An VIII." By Frederick Gentz, Counſellor at War to his Pruſſian Majeſty, &c. &c. Tranſlated from the German by John Charles Herries, Eſq.* The Fifth Edition. 8vo. pp. 524. price 8*s*. Hatchard. London. 1804.

ALL the nations of Europe have long feared the power of France. The genius of Louis XIV. in ſelecting the moſt able of his ſubjects for his miniſters and his generals, the total diſappearance of that factious ſpirit among the

French nobles, which, during the tragedy of the Ligue and the farce of the Fronde, had waſted the beſt blood of France, and filled its councils with diſorder; and a variety of concurring circumſtances; had raiſed France to ſuch a height of power, that Europe would probably then have experienced the ſtate of degradation which *it* now actually ſuffers, had it not been for the glorious and ſucceſsful ſtruggle which this country made againſt his ambition. The weak and luxurious prince who ſucceeded him, was ill calculated to recover France from the weakneſs and exhauſtion produced by the long wars of his predeceſſor. Beſides which, the continual ſtruggle between the Auſtrian faction, which now for the firſt time made its appearance in France under the auſpices of the Duke de Choiſeuil, and the politicians of the Old School, who were bent on ſtill further diminiſhing the power of the Houſe of Auſtria, tended very much to weaken France in its external relations. During the reign of Louis XVI. the finances of France, from former expences, from actual profuſion, and from the great miſmanagement of the perſons to whoſe care they were entruſted, became ſo embarraſſed as in the end to produce the Revolution. That ſtorm has in great meaſure ſwept away the national debt of France. It has, beſides, enabled the exiſting government to call forth all the reſources of the country. There are no longer privileged orders not contributing their ſhare towards the expences of the country —no longer parliaments to refuſe the enregiſtering of edicts of taxation—no longer the burthen of a debt where annual intereſt alone is equal to the whole expence of a year of war. The conſequence has been, that France has extended its power and its influence beyond what the moſt timid feared; and that, placed as it now is under the vigourous government of a man of tranſcendent abilities, it threatens the complete ſubverſion of the independence of its neighbours. To divert the attention of Europe from this danger, it is now the object of French political writers to rouſe an univerſal jealouſy of the maritime and commercial preponderance of Great Britain, and to prove that Europe ſuffers more from it than from the enormous encroachments of France. M. Hauterive is one of the moſt eminent of theſe writers, and his work might with propriety have been intitled, A diſſertation on the neceſſity and means of ruining England. Notwithſtanding the contemptuous opinion which Mr. Herries has expreſſed of him, we are more inclined to the opinion of M. Gentz, and to conſider him in the light of a formidable adverſary, the effect of whoſe work on the continent of Europe ought to be counteracted, not by contempt, but by ſound and ſolid argument. We regret that

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no Engliſh writer has come forward in the cauſe of his country, but that the taſk has been left to a foreigner; who certainly has performed it with conſummate ability, though with a certain degree of German prolixity.

The object of M. Hauterive is to prove, that, at the commencement of the French Revolution, there exiſted no effective law of nations; the true principles of the federal conſtitution of Europe having been neglected or forgotten: that the war waged againſt the French Revolution was the conſequence of this: that the event of the war has reſtored France to the place which ſhe ought always to occupy, not only for her own ſecurity, but for the ſecurity of all Europe, againſt Great Britain: that this laſt power is animated by private intereſt ſolely, and is hoſtile to the intereſts of the reſt; that, in conſequence, ſhe is the mover of all the diſſentions and wars of Europe; and, if ſhe be not reduced to the ſtate of a nation of the ſecond order, ſhe will not only continue to diſturb the peace of all other nations, but will ſtifle the induſtry of the reſt of the world, and trample on the liberties of every people.

M. Hauterive's opinion, that there did not exiſt any public law in Europe at the commencement of the French Revolution, is ſo monſtrous, ſo palpably contradicted by the experience of the yet living generation, that we cannot help thinking the great labour employed by M. Gentz in diſproving it as thrown away. He has, however, interſperſed this part of the ſubject with many important obſervations on the alteration produced in the ſtate of Europe by the growth of new powers ſince the treaty of Weſtphalia; the ſhare which Ruſſia has taken, ſince its civilization, in the affairs of Europe; and the great extenſion of the commercial and colonial ſyſtem. On the ſubject of the elevation of Pruſſia to the rank of a power of the firſt order, he ſpeaks with the honeſt complacency of a patriot, carried a little to exceſs, when he tells us (p. 32) that "at the breaking out of the French Revolution there exiſted *no ſtate in Europe at once ſo powerful and ſo happy as Pruſſia.*" We fully agree with M. Gentz, that Pruſſia, and not France, ought to be the protector of the petty German princes; and that the elevation of Pruſſia has not tended to ſubvert the ſyſtem eſtabliſhed by the treaty of Weſtphalia, —has not, on the whole, been productive of pernicious conſequences.

"In proportion to the advancement of civilization, of induſtry and riches, among nations, the meaſure of their wants, their deſires, their expenſes, their domeſtic and public exiſtence, is increaſed; the ſphere of their activity, their propenſity to extend their

limits, the ambition and the power of their governments, are enlarged. A rich individual has more ſervants, more houſes, more horſes, more plans, and more caprices, than a poor one; a rich and cultivated people have more public inſtitutions, more miniſters of ſtate, more ſoldiers, more luxury, and a greater ſpirit of enterpriſe, than one which is poor and uncivilized. This is all in the natural order of things. There may, no doubt, exiſt in the moſt opulent nations a dangerous diſproportion between the means and the will; between the ſtrength and the deſires of ſuch a people; and, eſpecially, the military force, that great inſtrument of influence and dominion, may be out of all proportion to its foundation—the population and revenues of the country. But, whatever particular inſtances may be adduced of the tranſgreſſion of theſe rules of proportion, and of the errors of ſome governments, there was, on the whole, no ſuch diſproportion to be ſeen in general at the commencement of the revolution. The military force had advanced in a degree, and to a ſtate, coinciding with the progreſs of ſociety. The ſudden aggrandiſement, the influence, and the example of the kingdom of Pruſſia, did not puſh them beyond their juſt and natural limits. In all human probability, the armies of the remaining nations would have been no ſmaller, their ſyſtems of finance no leſs complicated, the relations between their efforts and their ſtrength no other than they actually were, had this new meteor never riſen in the political firmament of Europe."

As a favourable ſpecimen of our author's manner of treating this part of the ſubject, we ſhall preſent our readers with the following extract.

"His reaſoning on the ſubject of the league of Augſburgh in 1686 would induce us to believe, that the founder of that league only fought, wantonly, and without cauſe, to diſturb the peace of Europe; to weaken the French monarchy; and, by uniting England and Holland, to concentrate in his own hands all the ſprings of that preponderating naval ſtrength which, as the author expreſſes himſelf, "had rendered his former country ſo dangerous to Europe."

"This repreſentation of the caſe appears to me not leſs arbitrary than new; it is certainly at variance with all former opinions concerning the relations and events of that time. Whether the Prince of Orange was influenced in ſecret by intereſted views, when he brought about the coalition of Augſburg; whether the deſire of aſcending the throne of England, or perſonal enmity to the king of France, were the true motives of his conduct; are queſtions not to be diſcuſſed in this place. We have nothing to do with the meaſure of his private worth; we are conſidering the public merit and political good effects of his actions. To aſſert that the tendency and reſult of his plans, the able and perſevering oppoſition which he made to Louis XIV., undermined the ſecurity of the federal ſyſtem, and ſowed the ſeeds of anarchy and diſorder, is no leſs paradoxical than it is abſurd to ſay that the maritime power of Holland was ever dangerous to Europe.

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"We need only throw a hafty glance upon the circumftances under which the league of Augfburg was formed, to difcover the object and the nature of that league; completely explained by the hiftory of its origin. Louis XIV. had not only threatened, but actually violated the integrity of all his neighbours. He had invaded the Netherlands, only eight years after the peace of the Pyrenees, and fecured a confiderable part of his conqueſts by the treaty of Aix, which nothing but the fear of the triple alliance between England, Holland, and Sweden, induced him to accede to. He had immediately after that, under a pretext ſtill more futile, commenced a war againſt Holland, by which that flouriſhing republic was reduced to the brink of ruin. The treaty of Nimeguen increaſed his dominions, his influence, and the terror of his name in Europe: but this was not ſufficient for his ambition; he was a conqueror, in the midſt of peace: by judicial ſentences he adjudged to himſelf lands, cities, and the right of ſovereignty; explained the treaty of Weſtphalia according to his own opinion, and forced the town of Straſburg to capitulate.—Such was his conduct towards the emperor, the empire, Spain, the Italian princes; and thus did he force all his neighbours, whatever might otherwiſe be their principles or opinions, to ſeek protection in common meaſures, againſt a common enemy.

"By proceedings of another though not leſs odious nature, he awakened the ſpirit of religion, ſo powerful at that time in a conſiderable part of Europe. The revocation of the edict of Nantes, and the cruel perſecution of the proteſtants, excited the greateſt anger and abhorrence in all proteſtant countries; England and Holland, eſpecially, took the alarm; they beheld the French monarch armed with double terrors; one common ruin threatened their independence and their religion; and William of Orange became, what his anceſtors had formerly been, the hero and guardian angel of religious and political liberty.

"Under theſe auſpices the league of Augſburg was formed: and if ever the conduct, the plans, and the progreſs of any power, could juſtify the reſt in making preparations in common for the ſafety of the whole, that league was juſtified. The confederates, moreover, confined themſelves ſtrictly to the real and juſt object of their truly defenſive alliance. The maintenance of the treaty of Weſtphalia was the baſis of all their conferences; the only aim which they had in view was to compel France to be juſt."

To the juſtice of the following ſentiments every one, we think, will now aſſent.

"I am convinced, and I truſt that all enlightened perſons will now agree with me, that the condition of Europe in the latter times preceding the revolution was not ſo deſperate, either in a ſocial, a domeſtic, or a federative point of view, as to lead immediately to violent convulſions, or to render ſuch convulſions deſirable; that the French revolution, though facilitated, and in that ſenſe prepared, by many ſocial and political diſcordances, was by no

no means a neceſſary or unavoidable conſequence of the ſtate of France, much leſs of Europe; that this event, with all its dreadful conſequences, was occaſioned by ſome obvious errors of the former French government, was continued and completed by the untimely zeal, the ill-adviſed activity, the inability, the preſumption, or the wickedneſs of thoſe who, in conſequence of theſe errors, were intruſted with the direction of public affairs—and was converted into a principle of deſtruction for all Europe, by the improvident meaſures of the ſurrounding nations; that, far from furthering the improvement of the condition of civil and political ſociety, this revolution, on the contrary, has interrupted and arreſted its progreſs at a moment when it appeared particularly promiſing; and that, when conſidered in a more extenſive point of view, the greateſt and moſt lamentable of the evils which accompanied it was this: before the revolution there only needed a few wiſe reforms in the internal conſtitutions of ſtates, and ſome happy combinations for ameliorating and confirming the federal ſyſtem, to have raiſed Europe to a high degree of proſperity and happineſs; whereas, now, all the means of attaining to this deſired object muſt be ſought for amidſt a heap of ruins, and drawn forth, as it were, from chaos again."

We cannot, however, agree with our author that, had it not been for the French revolution, the Poliſh conſtitution of 1791 would not have been deſtroyed, nor the political independence of Poland annihilated. Although M. Gentz ſpeaks very unreſervedly of the partition of Poland, a meaſure which, by diſguiſing uſurpation in the cloak of juſtice, by trampling under foot the moſt ſacred of principles, and by undermining the credit of all governments in the minds of all people, has brought ſo many misfortunes upon Europe; he yet contends, and, we think, ſatisfactorily, that this event, ſo far from deſtroying the balance of power, has been rather favourable than adverſe to the maintenance of the peace and tranquillity of Europe. The admirers of the French revolution, and of that alteration in the federal conſtitution of Europe which has been projected, and in part executed, by France, are vehement in their exclamations againſt the partition of Poland, and bold in their aſſertions that it at once prepared and juſtified the total ſubverſion of the ancient political edifice: it was therefore of importance to ſhew that, however unjuſt in its principle, it had not the conſequences imputed to it. After diſpaſſionately enumerating the defects of the federal conſtitution of Europe, M. Gentz ſays;

"But all theſe defects would never have induced an impartial judge to condemn the whole edifice as ruinous and unſerviceable. We might have expected from time, and the improved condition of ſociety, the remedies for theſe evils; our conſolatory hopes of the future were founded upon the ſucceſsful efforts of the paſt. It became

came more and more manifeſt during the laſt twenty years before the revolution, that the principles of government, and the law of nations, were advancing towards perfection; and that a period of peace, concord, and univerſal amelioration, was faſt approaching.

"The following were the obvious ſymptoms of this approaching change:

"1ſt. The governments of Europe were at length ſufficiently convinced, that the internal cultivation of their reſpective ſtates was a ſource of riches, power, influence, real glory, and even external ſplendour, far more productive than all the conqueſts and aggrandiſements that war or negociation can accompliſh. This was indeed no new-diſcovered truth; all ages have produced wiſe men who have preached it to the ears of princes, or handed it down in their immortal writings to ſucceeding generations. But it was a new circumſtance, and peculiar to our times, that this bleſſed doctrine no longer remained a dead letter; that it pervaded the ſphere of practical life, penetrated into the cabinets of miniſters, and mixed with the maxims of ſtate. It may be ſaid, that princes did not conform to it in their actions; but it was ſurely a great and important advantage that they fully acknowledged the truth of it; that they openly and ſolemnly renounced the barbarous principles of former times; that they regarded war, not merely (like their fathers) as a breach of God's commandment, but as a pernicious folly, a miſtaken policy, injurious and deſtructive in itſelf; that they condemned it as a poſitive evil; and that their underſtanding was convinced, although their paſſions were yet unſubdued. Mankind had the greateſt reaſon to exult when they perceived the true principles of commercial policy prevailing over all obſtacles, and combating ſucceſsfully the moſt deep-rooted prejudices. Men recovered from the rage for monopoly, as from a dream of the infancy of human induſtry; their former ideas of the importance of excluſive dominion in diſtant regions were conſiderably diminiſhed, and the value of colonial poſſeſſions began to be ſeen in its true point of view. The ſame rivalry indeed continued in full force between the commercial nations; but it exiſted in a more reaſonable manner, and was no longer excited by vain phantoms, but contended for ſolid advantages. This evidently led the way to peace among nations; mankind had already paſſed judgment upon wars of conqueſt: the moment was not far diſtant when they would unanimouſly acknowledge the folly of commercial wars.

"2d. A more enlightened, liberal, and benevolent way of thinking had at the ſame time ſpread through the great body of the people in almoſt every European country. Their eyes were opened to their true intereſts; not only this or that particular war, but all wars were become in the higheſt degree unpopular. The different relations of nations to each other, their reſpective rights and obligations, the extent and condition of their connections, were every where more clearly ſeen and better underſtood. The ſtudy of the law of nations had advanced with every other branch of knowledge. Men were more generally agreed upon what was juſt and lawful, though

though they did not always practiſe it. In vain would the governments of Europe have attempted to counteract the ſpirit of the age; it was too powerful for them to controul; and they were beſides invited by their own intereſts to favour it. Never was the force of public opinion ſo great; never was the violation of juſtice ſo loudly, ſo energetically, and ſo univerſally condemned, by the diſapprobation and abhorrence of mankind; and, whatever might be the caſe with reſpect to the purity of their intentions, or the internal morality of their actions, the principles publicly acknowledged, honoured, and profeſſed by men in general, had never been more excellent and praiſeworthy.

"To ſelect this very hopeful period for the object of the bitterest accuſations; to repreſent it as utterly deſtitute of every true principle of government, every veſtige of the law of nations; appears to me one of the boldeſt undertakings a political writer could ever have conceived. The eloquence and logic of all ancient and modern ſophiſts combined, would be unequal to the taſk. All books, all treaties, the memories of all men living, muſt be annihilated before the ſanction of incorruptible hiſtory could be procured to ſuch a ſtatement. No! ſhe will hand a very different account, a directly contrary one, down to poſterity! Europe not only poſſeſſed, before the French revolution, all the elements of a law of nations, and the eſſential ground-work of a ſocial conſtitution; an efficient guarantee of the political relations of ſtates, a well-organized federal ſyſtem, and a beneficial balance of power; but the ſpirit with which theſe elements ſhould be animated; an univerſal reverence of law and juſtice; an earneſt deſire to exclude all violence, oppreſſion, and war; a viſible and ſenſible tendency to cultivate the ties of federal union, and to eſtabliſh peace and harmony among all nations: theſe, likewiſe, have been awakened among us. A ſingle glance at the ſtate of Europe at the concluſion of the treaty of Weſtphalia, and in the year 1786, preſents ſuch a contraſt as muſt at once annihilate a world of unfounded and calumnious declamations.

"If, in the year 1786, the queſtion had been put to any candid ſtateſman (for reaſon has nothing to do with the demands of extravagant enthuſiaſm); if any reaſonable and enlightened citizen of the world, neither blind nor indifferent to the actual defects of the federal ſyſtem, had been aſked, whether it was adviſeable to improve the ſocial conſtitution by a general and ſudden diſſolution of all exiſting relations? it is probable that his only anſwer would have been a ſmile of contempt, or an exclamation of horror. This diſſolution has actually taken place; and lamentations are now in vain. Nothing now remains for political wiſdom than to ſearch among the ruins of the former edifice the materials for a new one. But in order that the miſchief may not be irreparable, we muſt baniſh the fatal opinion, that it was unavoidable; and the ſtill more fatal one, that it was uſeful and beneficial. The diſeaſe is too manifeſt to be denied; but a falſe idea of its origin, conceived by miſtaken and encouraged by crafty empirics, has diffuſed the ſpecious

cious perſuaſion, that it was a ſalutary criſis, a neceſſary ſtep to improvement. Till this deluſion be diſſipated, there are no hopes of amendment."

We now come to that part of this excellent work which peculiarly intereſts the Britiſh reader; this is the defence which M. Gentz makes for us againſt the plauſible and artful attacks of the French writers. Our united empire is conſidered by him under two points of view, namely, in its political and its commercial relations. M. Hauterive has given what he calls "an hiſtorical recapitulation of the offences committed by ONE NATION, and of the grievances of ALL THE REST.

"We have ſeen how the Engliſh government," (ſuch are the words of this remarkable paſſage,) "truſting to its ſituation (beyond the reach of all continental ambition), and relying on the reſources derived from a ſubſidizing commerce, adapted its political conduct to the national views of commercial aggrandiſement, extenſion, and uſurpation; how it encouraged every principle of diſcord among the powers of the continent to divide and weaken them; how it every where aſſumed commercial preferences; how it formed engagements, of which the tenour and duration were determined by its own convenience; how it meddled in all political diſputes to embitter them, and inſinuated itſelf into all conventions to diſſolve them; how it oppreſſed every country in Europe ſucceſſively with the burden of its ſuccours, inceſſantly making changes in the ſyſtem of exiſting relations, producing falſe combinations of intereſt and power, and creating a partial ephemeral balance in oppoſition to the principles of the general equilibrium; in ſhort, how it ſucceſſively turned to account the weakneſs or the ſtrength, the ambition or the prudence, the harmony or the diſcord, of all nations, great or ſmall, by carefully inflaming the paſſions, and taking advantage of the wants, the dangers, and the alarms of the moment; profiting by the confuſion of the multitude of intereſts, almoſt all at variance with each other, ſo as to eſtabliſh, by its own perſeverance and uniformity, a diſtinct intereſt, the ſole object of all its views—that of its power rivalling every other power; that of its commercial ſyſtem rivalling and excluding the commerce of every other country."

M. Gentz very ſatisfactorily proves, in reply to this,

"1ſt. England is a maritime power only: her operations on the continent are ſeldom of importance, and have never had any laſting effects; whereas France is at once a maritime and military nation. By a proper application of her ſtrength, France may effectually reſiſt the preponderance of the Britiſh navy: this has more than once been the caſe already, and is equally likely to happen again. When, and as often as it does happen, the advantage is not only decidedly on the part of France, but her ſuperiority is immenſe.

"2dly.

"2dly. The only point of contact between England and the other European powers, are her federal, mercantile, and pecuniary relations; her military operations can affect them very little, if at all. Plans of conqueſt and aggrandiſement are beyond her reach; her armies can, at the moſt, only ſerve for occaſional expeditions, but, like her fleets, can never become the inſtruments of any permanent continental dominion. France, beſides the federal, commercial, and pecuniary relations which ſhe poſſeſſes in common with England, has extenſive military reſources always ready to execute any great continental undertaking. She can threaten and promiſe, can act and negociate: her limits are not, like thoſe of England, unalterably fixed; they are capable of being continually extended; they have been ſo for centuries back; and if, before the revolution, they had reached the point which ought to have ſatisfied a wiſe and peaceful policy, the events of later times have ſhewn, that moderation and wiſdom are not allied with ambition.

"3dly. France is, and has long been, completely protected againſt every foreign attack; nor is the ſubjugation or deſtruction of her monarchy among the conceivable conſequences of any ſuch attempt. England has not this invaluable ſecurity to boaſt of; ſhe has, more than once, been threatened with actual invaſion; and, what is worſe, if ſuch invaſion were attended with ſucceſs, the conſequences would be, beyond all calculation, deſtructive.

"The practicability of a deſcent in England has been the ſubject of much diſpute. I ſhall not enter here into the merits of that queſtion. It is certain that the undertaking would be difficult and hazardous in the extreme; that the reſiſtance in the interior of the country would be exceedingly formidable; and, perhaps, ſince the late organization of the militia, quite inſurmountable. But it is no leſs certain, that, in the opinion of the beſt judges, the invaſion of England is by no means impoſſible; ſhe has been frequently threatened with it, and has more than once been made to tremble with alarm. Such an attempt has always been among the plans of the French miniſtry, who conſidered it far from chimerical. The ſituation of a ſtate expoſed to the bare poſſibility, the remoteſt chance of ſuch a fatal enterprize in the courſe of its wars muſt neceſſarily be ſomewhat more precarious, under circumſtances otherwiſe equal, than that of a nation entirely free from every ſuch apprehenſion.

"4thly. An uninterrupted intercourſe with all parts of Europe is important and deſirable for every commercial ſtate. By the produce of her induſtry, and the policy of her government, England can often exclude other nations, and eſpecially France, from many of the markets of Europe, but could never effect this by open force. France has been, and is ſtill, able to exclude all other commercial powers, and conſequently England, from ſome of the moſt valuable provinces on the continent, by the ſuperiority of her arms. The political baſis of commerce was, therefore, leſs favourable to England than to France; and England found herſelf, in every continental

tinental war, expoſed to danger on a ſide which affected her very exiſtence; a danger unknown to her adverſary." (p. 163.)

"What now becomes," exclaims M. Gentz, with great animation, "of all thoſe accuſations with which the ſpirit of faction has armed itſelf, to decry the politics of England as a labyrinth of intrigue and cabal; of premeditated verſatility, and ſyſtematic inconſtancy? Where, then, are the "wars that England has excited?" where were the connections into which ſhe has entered, merely "to diſſolve them?" where are the "falſe combinations" ſhe has created? the "ſubordinate, tranſient alliances formed by her, in contradiction to the principles of the general ſyſtem of equilibrium?" The hiſtory of the eighteenth century mentions none of theſe. The ſame views have uniformly directed the conduct of the Britiſh government; a vigilant and active oppoſition to the enterpriſing ambition of France, has been its conſtant object. The manner of purſuing it has been different, according as circumſtances have changed. When France was in alliance with Pruſſia, England took the part of Auſtria: when France and Auſtria were united, ſhe declared in favour of Pruſſia. The federal relations of England were always the antetype, and, as it were, the echo of thoſe of France; the political motives of the one were always regulated and influenced by the conduct of the other. In all the great wars of this century, the conſtant plan and endeavour of France was to effect a revolution in the federal ſyſtem: in the war of the Spaniſh ſucceſſion, to aggrandize the houſe of Bourbon; in the conteſt for the Auſtrian ſucceſſion, to deſtroy all the proportions of power in Germany; in the ſeven years war, to annihilate the king of Pruſſia: in each of theſe wars it was the conſtant plan and endeavour of England to prevent any ſuch revolution, to uphold exiſting relations, and to throw her weight into the ſcale from which France had withdrawn her own. It is quite indifferent to the preſent queſtion, whether this proceeded from a generous zeal for the common welfare of Europe, or motives of ſelf-intereſt, or hatred and jealouſy of France. The effect was in either way the ſame; and if it could be a reproach to England to have been guided by the motives which have always regulated the political conduct of every nation in the world; if ſhe really can be convicted of the ſin of having "proſecuted, with uniform perſeverance, the intereſts, always predominant, of her power;" yet is it nevertheleſs certain, that, on account of the particular political relations of England, theſe her private intereſts were at the ſame time the common intereſts of Europe: the preſervation, the ſecurity, and the equilibrium of the whole federal conſtitution."

With reſpect to the evils produced by the commercial preponderance of the Britiſh empire, and which are injurious to the reſt of Europe, M. Gentz allows that this is an opinion not peculiar to M. Hauterive, who in his ſevereſt accuſations is the mere echo of the times. That England is enriched by

by impoverishing other nations, and that her great power is merely the consequence of the utter helplessness of the rest, is an opinion but too prevalent on the Continent. We cannot conceal it. Even the gigantic power of France is not regarded with more terror, than is the colonial and commercial prosperity of England with jealousy. Like all other popular clamour, this, when it comes to be reduced to distinct heads, amounts to but very little.

The first charge is our Navigation Act, which is deemed an unjust and hostile regulation, inducing a state of perpetual warfare between the industry of the British people and that of every other nation, and is supposed to have laid the foundation of the oppressive preponderance of the navy and commerce of England.

2dly. England has contended for colonies, factories, commercial establishments, or exclusive privileges, in every part of the world; and by having succeeded in this contention has actually acquired, to the prejudice of all other nations, the unbounded and exclusive enjoyment of every branch of industry, every source of riches, and every valuable possession in those parts of the world which ought to be equally open to all the nations of Europe.

3dly. By this immense commercial monopoly, England has suppressed or fettered the industry of Europe, and, as the natural consequence of her mercantile and pecuniary sway, has at length established a universal political tyranny.

4thly. She has framed a new code of maritime laws peculiar to herself, and rejected by every other nation; has introduced the use of it by main force on all seas; and thus in all her wars has persecuted, impeded, or totally annihilated the commerce of every power that refuses to engage on her side.

M. Gentz only attempts the refutation of the three first of these charges, reserving the fourth for a future part of the work, which has not yet made its appearance. Mr. Herries, however, has attempted himself to supply this deficiency, by some observations which he makes on this very important part of Hauterive's work.

Having already extended this article to a considerable length, we cannot enter minutely into an examination of the arguments employed in refutation of these charges. With respect to the Navigation Act, we think M. Gentz very clearly proves that so far from its having been a source of the commercial prosperity of England, it has been adverse to it; it is in spite of it that our commerce has flourished; that we have submitted to the commercial inconveniences occasioned by it

for

for the ſake of our navy, the only means of inſuring our independence as a nation; and that it is no more injurious to other nations than ſimilar regulations of other nations are injurious to us.

We do not think M. Gentz ſo happy in his reply to the ſecond point. We do not agree with him "that the crimes connected with colonial poſſeſſions exiſt only in the page of hiſtory," nor that the ſhare of European eſtabliſhments in the Eaſt and Weſt Indies, poſſeſſed by England, is far from being the greateſt, or even the moſt important with reſpect to its intrinſic value. We cannot, however, refrain from preſenting our readers with the following paſſage, fully concurring as we do in the juſtneſs of the remarks contained in it:

"Colonies never were an immediate ſource of revenue to any nation, and conſequently never an immediate ſource of greatneſs and power. The expences of their adminiſtration and defence either conſume, or (which is more common) exceed what they produce. It is a well-known fact that all Eaſt and Weſt India companies that have proceeded on the principle of territorial dominion, have ſpeedily met, or with difficulty averted their ruin. The fruitful and extenſive territory which now forms the united ſtates of America, never produced ſo much to the Britiſh government as a ſingle ſquare mile in Great-Britain. A haſty glance at the Eaſt-India budget, laid before parliament every year by the Britiſh miniſtry, is ſufficient to ſhow, upon the beſt authority, the true value of India, conſidered as a territorial poſſeſſion. Theſe ſo much envied conquerors, the heirs and ſucceſſors of the Moguls, the rulers of thirty millions of men, and ſovereigns of the richeſt countries on the globe, three times as extenſive as their own country, are obliged to heap debt upon debt to comply with their expences; their yearly ſurplus is a *deficiency;* and their empire would be a dead weight upon Great-Britain, if it did not nouriſh the vital principle of her greatneſs—her extenſive commerce."

We do not think that M. Gentz has refuted, or that it is poſſible to refute, this ſecond charge brought againſt this country. We are perfectly ready to allow that it is to the incomparable activity of the Engliſh nation, the extent of its capital, its wonderful improvement in all kinds of machinery, and, above all, though M. Gentz has not noticed this circumſtance, to its extenſive coal mines (which ſince the employment of the ſteam-engine in manufactories are ſo indiſpenſable), that England owes its commercial preponderance; but ſtill that preponderance exiſts, and it is its exiſtence which forms the whole matter of the ſecond charge againſt us, a charge from which we do not ſhrink, though it is of all things the moſt abſurd to bring as a matter of accuſation. M. Gentz clearly proves that the conſumers of Europe are not ſufferers

by this our commercial preponderance; it being an axiom in political economy that the wealthieſt and moſt induſtrious people always bring to market the cheapeſt articles. On the third point, which relates to the monopoly of Engliſh manufactures, or at leaſt to that general conſumption of them which takes place throughout the world, M. Gentz proves, what indeed required no proof, that this is not the effect of tyranny on the part of England, but of the ſuperiority of the articles themſelves, which ſuperiority is owing to the cauſes already enumerated, and which are here needleſsly recapitulated. This part of the ſubject is treated in a ſpirit ſo truly liberal and philoſophic, that we cannot refrain from making the following quotation:

"The utmoſt poſſible improvement of the productive powers of every nation; the utmoſt poſſible extenſion of the riches, arts, and induſtry of each, is the real intereſt of the whole of Europe. If thoſe who hitherto have employed the men and money of other countries to cultivate their natural reſources, would now apply their own activity to the ſame objects, the happy change would be the occaſion of a poſitive increaſe of the general produce of labour. For the ſum of foreign induſtry, formerly employed on what they would now themſelves accompliſh, would not be loſt becauſe deprived of one field of action; it would explore a new one, and there diſcover other ſources of wealth; it would make ſome further addition to the riches of the world; the loſs is therefore only apparent, which any civilized and induſtrious nation ſuſtains by the elevation of others. It is the intereſt of England, as well as of Europe in general, that induſtry and wealth ſhould be increaſed in every corner of the globe in the higheſt poſſible degree. It is not the barbariſm and poverty of other nations, but their riches and civilization, that can add to the wealth of Britain. If England were actually to impede the induſtry of other countries by force or fraud, ſhe would deſerve every reproach that could be heaped upon an oppreſſor; then, but only then, would ſhe ſtand in direct oppoſition to the wiſhes, endeavours, rights, and intereſts of all other nations, the common enemy, the tyrant, and the ſcourge of Europe.

"But may our better genius, may the dictates of true political economy, reſtrain us from ſeeking any general advantage in the immediate degradation of England: from ſuch inverted policy, conceived by many a narrow mind to be the height of wiſdom! To weaken England would be to weaken Europe. The riches and induſtry of that nation belong to all other countries. The thirty millions of manufactures which England yearly adds to the commercial ſtock of Europe, form a great and important portion of the wealth of nations. Were theſe even in part to diſappear, what would become of the very advantageous market which England preſents to all the natural productions, the grain, the wines, the metals, the wood, &c. of the Continent? There would be a loſs of labour, in

in as much as a greater quantity muſt then be employed to produce the ſame maſs of neceſſaries, by a leſs perfect induſtry. The activity and induſtry excited by Britiſh capital in every commercial ſpot, and thence diffuſed over every ſea, river, and province of the remoteſt regions of the world, would be then no more. Hence a moſt important loſs, which it would be impoſſible to prevent or remedy. The ſhort-ſighted jealouſy of a manufacturer, a merchant, or the ſtateſman who adopts their narrow views, may graft the hope of its own advantage upon the project of humbling England; but Europe would have no cauſe to rejoice if their chimerical hopes were realized. Such a change is repreſented as a neceſſary ſtep towards a general emancipation, by the ſophiſtical enemies of England, and awaited with impatience by their ignorant and credulous followers: but a due conſideration of the true intereſts of Europe will ſet it in a very different light."

On the whole, we conſider this as a very maſterly performance. Although it is moſt remarkable for preciſion and correctneſs, yet it is not at all deficient in force and eloquence: it preſents a ſingular contraſt with the frothy declamatory ſtyle of the French writers.

Mr. Herries has acquitted himſelf very ably as a tranſlator, and we are beſides greatly indebted to him for ſupplying the deficiency of the original work relative to our maritime laws. This is done very much at length, and we think Mr. Herries has at leaſt proved, that thoſe powers which have been moſt anxious to eſtabliſh the ſyſtem of an armed neutrality have even extended beyond others the claim of a right to ſearch neutral veſſels. Happily for us, the queſtion ſeems, at preſent, to be laid to reſt in Europe: but when we contemplate the rapidly increaſing maritime power of America, we cannot but foreſee a ſtorm, unleſs ſome new ſyſtem of maritime law be inſtituted more to the ſatisfaction of maritime nations than the preſent. We believe that we ſhould be no ſufferers by permitting neutral bottoms to protect any kind of cargoes.

To this fifth edition of Mr. Herries's tranſlation he ſubjoins, in a poſtſcript, the extract of a letter which he has received from M. Gentz, and which we here preſent to our readers:

"I have one thing further to requeſt of you. You know that the work, in which you have kindly taken ſo much intereſt, is unfiniſhed: this is obvious to every reader who attends to the diviſion of the ſubject, as propoſed in the fifth page of your tranſlation.

"Even the *Third Part* is not completed. The important queſtion concerning the maritime preponderance, or, as it is termed by the ſtupid partiſans of the French, the naval tyranny of Great-Britain—a queſtion in which the rights of neutral flags are involved—remains to be diſcuſſed; and there wants a general recapitulation, in which

I intended to have exhibited, at one view, the preſent political ſtate of Europe. The Fourth Part, in which the nature and effects of the new conſtitution of France (a moſt important, extenſive, and intereſting ſubject) were to have been examined, is wanting altogether. I had reſolved, you know, to publiſh another volume; but I was deterred from fulfilling my intentions, partly by the changes which occurred in the ſtate of affairs, and partly by circumſtances of a private nature.

"You have ſupplied, in your Introduction, what was wanting on the ſubject of neutral navigation, in a very ſatisfactory manner, as far as your purpoſe required. This ſubject, which I conſider as among the principal, if not the very firſt, in point of intricacy, within the ſphere of public law, has lately been very ably diſcuſſed, and much elucidated, in your country, where a variety of writings, ſpeeches, and judicial ſentences, have reduced it almoſt to perfect demonſtration. But the caſe is very different, indeed, with us on the Continent. There is no point of public law on which ſuch groſs ignorance prevails, not only throughout the public, but even in the cabinets of princes, and in our courts of law. I could adduce ſome anecdotes in proof of this aſſertion, which would be extremely diverting to a Britiſh reader. All the publications on this ſubject in France, Germany, Denmark, &c. (I am not ſpeaking of the *reaſonable* times of Grotius, Puffendorf, Bynkerſhoek, Vattal, &c.) are monuments of the moſt conſummate ignorance, or the moſt ſhameful diſhoneſty. Theſe conſiderations have induced me to undertake the diſcuſſion of the queſtion in all its bearings, and for that purpoſe I have read every thing written upon it from the ſixteenth century to the preſent time. I have ſtudied and compared all treaties and conventions, all public laws and private ſtatutes: I employed myſelf during eight months in this purſuit, and was determined to give the public an hiſtorical and philoſophical diſquiſition of the ſubject. Such a publication would have been too voluminous to have formed part of a work, already very extenſive, and I therefore reſolved to publiſh it alone, eſpecially as I had at that time renounced the intention of completing my former plan; and though I have been diverted from the execution of this undertaking, by the unſettled life which I have led ſince the beginning of the ſummer, I have by no means renounced it. I conceive that a work ſuch as I have deſigned, and partly executed, might be found uſeful and inſtructive on the Continent, and would not be unimportant to the intereſts of Great-Britain. I even dare to carry my hopes farther; and though I gratefully avow that I am indebted principally to Britiſh authors for the knowledge which I have been able to acquire of this intricate ſubject, yet I flatter myſelf that I could exhibit it in ſome peculiar points of view, which even for my inſtructors might have the charm of novelty at leaſt.

"I am now much pleaſed that I kept back the chapter concerning the influence of the new conſtitution of France on the internal welfare, the moral and ſocial character of the inhabitants: for though I could at no time have written under the impreſſion that France

France poſſeſſed any thing in the leaſt reſembling a Republican conſtitution, yet ſhould I not eaſily have foreſeen in the autumn of 1801 that the deſpotiſm of the military uſurper, then diſguiſed (however imperfectly) by ſome conſtitutional forms, would ſoon throw off the maſk, and ſhow itſelf to the world in its natural deformity.

"All that Hauterive has ſaid about the accordance of Republican principles with the wants and inclinations of civilized ſociety, is now rendered perfectly ridiculous. In other points of view, this is a very ſerious, important, and delicate ſubject for the attention of the politician; and I will ſoon or late turn my feeble efforts towards it.

"In order that ſuch part of the Engliſh public as have already honoured my works by their attention may receive ſome explanation of the abrupt and almoſt fragmental ſhape of the book which you have tranſlated, and at the ſame time an aſſurance that I ſhall not ceaſe to labour for the approbation of the worthy and enlightened among your countrymen, by works devoted to the intereſts of Europe and England, which, in my opinion, are inſeparable, I ſhould earneſtly deſire that you would take ſome opportunity (were it even after my departure from hence) to communicate to the public the moſt material part of what I have here taken the liberty of addreſſing to you. You will thereby complete my obligations, &c. &c.

ART. CVIII. *The mild Tenour of Chriſtianity: An Eſſay.* pp. 153. Price 3 *s.* Clarke, London. 1803.

IT is not very eaſy to diſcover what the writer of this Eſſay propoſed to himſelf in compoſing and publiſhing it, unleſs it were to enter his proteſt againſt ſuch doctrines and practices as are, in his opinion, adverſe to the ſpirit of Chriſtianity. In this view, although it may not be very uſeful to the world, it is certainly creditable to himſelf; becauſe the ſentiments which he thus publicly avows are of a very liberal caſt. We underſtand that the tract is the avowed production of Mr. Jerningham, who is attached to the Roman Catholic perſuaſion. Yet, amongſt other deviations from the purity of Chriſtian faith and practice, he makes no ſcruple of attacking thoſe which have too long acquired the ſanction of the Romiſh Church. He is particularly earneſt againſt monaſtic inſtitutions, and againſt every ſpecies of intolerance; ſo far, therefore, he deſerves great commendation.

As to any encomium in regard to literary merit, his expectations are probably not raiſed very high. The contents of the book conſiſt of a ſeries of facts and remarks ſtrung together in a deſultory way, and in a ſtyle abounding much more

in poetical ornament than is conſiſtent with ſober judgment or a cultivated taſte. A ſpecimen, by no means an unfavourable one, of the matter and manner, may be taken from page 56.

"The auſterity which innocence exerciſed in the practice of her religious duty, was naturally extended with aggravated energy to thoſe who deviated from the path of virtue or orthodoxy: hence aroſe that perſecuting court known by the name of the Inquiſition; which, ſoon after its eſtabliſhment, was committed to the adminiſtration of the Dominicans. The ſenſibilities of the moral mind are ſhocked in beholding this bloody tribunal directed by the miniſters of a religion whoſe chief attribute is mercy.

"It appears that a ſtrong religious gloom prevailed in the thirteenth century: a ſullen melancholy was the handmaid of devotion; every incident, every legend, every pretended miraculous event, aſſumed a gloomy caſt. I ſhall tranſcribe a ſtory characteriſtic of that period, from the chronicle of St. Bertin, by John of Ipres. The corpſe of a celebrated doctor of divinity was carried to the cathedral church at Paris to be interred: during the ſolemn ſervice the pall which hung over the coffin ſeemed to move, as if ruffled by the wind. This cauſed a general conſternation, which increaſed as the pall appeared more agitated: the voice of the choriſters trembled, and gradually expired: a terrific ſilence enſued, when ſuddenly the pall fell to the ground, the lid of the coffin opened, and a voice exclaimed, 'I am doomed to the flames of hell!'

"If we advert to the perſons whoſe atteſtations ſanctioned the above-recorded incident, our ſurprize is excited, that the ſpectators of the preſumed ſcene, who ranked high in the eſtimation of the world, ſhould bear teſtimony to an event that never occurred: the difficulty, however, vaniſhes before the inveſtigating mind of the Chancellor Bacon; who obſerves, that there is an affinity between a propenſity to deceive, and a facility to believe; as in rumours, he that eaſily believes rumours will eaſily augment them, which Tacitus wiſely notes in theſe words, *Fingunt ſimul creduntque.*"

A circumſtance is mentioned towards the end of the work, which, as it happened within the writer's knowledge, we conſider worthy of being tranſcribed; but we muſt obſerve, that the reflections which it draws from him, however honourable to his ſenſibility, are not conſiſtent with his plan of decrying a ſyſtem of religion which is cloſely connected with celibacy, rigid ſelf-denial, and painful mortification. In fact, we conſider the rite of initiation here commended, as tending to deſtroy that ſenſe of propriety and decorum, which ought peculiarly to exiſt in a young female's mind.

"When I was in France, the year before the revolution, happening to be at Pontoiſe, near Paris, I expreſſed a curioſity to ſee the celebrated hoſpital of that town. The perſons at whoſe houſe I had the

the honour of being a gueſt, offered to introduce me to the prioreſs who ſuperintended that hoſpital: ſhe received us with great affability, and obſerved to me, that ſhe well knew that London could boaſt of many ſtately eſtabliſhments where the ſick were gratuitouſly attended. She ſaid that her nunnery was founded by St. Louis in 1259: that ſince the days of St. Vincent it had obſerved the regulations he had eſtabliſhed. She conducted us through all the apartments. The hoſpital conſiſted of two ſpacious galleries, one of which was deſtined for ſoldiers, the other for women. I recollect a circumſtance that forcibly ſtruck me at the time: while we were walking through a paſſage which led to the refectory, we heard ſome young women talking and laughing loud enough to engage our attention: when we entered the room, we found four novices ſitting at a table near the door, who immediately roſe up. The prioreſs addreſſed herſelf in particular to one of them, held ſome conference with her, and ſpoke to her in the moſt affectionate manner: ſhe appeared to be about eighteen years of age; her countenance (without being beautiful) expreſſed ſomething peculiarly pleaſing, and ſeemed irradiated with the gaiety of innocence. When we returned, the prioreſs ſaid to us, 'Did you not obſerve the novice with whom I entered into converſation? Poor girl! although ſhe is informed of the ſevere trial ſhe is to undergo this evening, it appears not to have ſubdued her accuſtomed cheerfulneſs: in an hour I am to attend her to the chapel, where I am to deliver a ſhort exhortation previous to her entering upon office: I then am to give her my bleſſing, and to conſign her to the ſolitary duty ſhe is bound to perform.' We aſked her in what that duty conſiſted? She was ſilent, and appeared ruffled; and after a ſhort pauſe ſhe replied, 'Forgive my inattention; but this ceremony of initiation always diſtreſſes me: the function that novice is to perform this evening is, to waſh a corpſe, and prepare it for burial, and to watch and pray by it through the remainder of the night.'

"The unabating numbers of theſe virgin daughters of charity, who co-operated in a ſcheme to which duties of the moſt repulſive nature were annexed, is a circumſtance that tranſcends all praiſe, and ſets female excellence in a ſublime point of view." (pp. 134, &c.)

We have confeſſed the difficulty we found in aſſigning a motive for this heterogeneous publication; but towards the cloſe of it an expreſſion is dropped (ſee page 120) from which we gather, that the writer is anxious to co-operate with the endeavours that have of late been made in favour of the Roman Catholics of Ireland. If ſuch be really his object, we are bound to declare, that he has expreſſed his wiſhes in a way well adapted to forward their completion; becauſe he has placed a ſelection of facts and ſentiments before his reader, illuſtrative of the mild and tolerant ſpirit of Chriſtianity, without any intemperate or ill-timed obtruſion of the meaſure which he may be anxious to recommend. At the ſame time,

by candidly reprobating what is blameable in the ſect of which he is a member, and by bringing into notice the excellencies by which many Proteſtants have been diſtinguiſhed, he has ſhewn a laudable abhorrence of that ſpirit which has too often and too long confounded the principles of religion with the intereſts of party, and which, we earneſtly pray, may be ſpeedily eradicated from the minds of all Chriſtians of all denominations!

ART. CIX. *The Lyrics of Horace; compriſing his Odes, Epodes, and Secular Ode, in Engliſh Verſe, with the Latin Text reviſed and ſubjoined.* 2 vols. 12mo. pp. 239 and 355. price 15*s.* White, London. 1803.

WE do not remember ever to have heard or read a more bold annunciation of an arduous undertaking than that contained in the preface to this work; in which its author informs us, that "its intention is to give ſuch a tranſlation of the Odes of Horace as may preclude the neceſſity of notes; *putting the Latin and the Engliſh reader, as it were, upon the ſame footing.*" The difficulty of ſuch an attempt, he obſerves, will be eaſily admitted, "as to this end, the tranſlation ought not only to be faithful, but poetical; each Engliſh Ode breathing the ſame ſpirit as the original Latin." Having thus apprized the public that he did not raſhly hazard this enterprize, without weighing the difficulties which awaited him in its execution, he with all humility proceeds to ſtate, that, "with what degree of ſucceſs the attempt is made, the judicious reader muſt determine."

We know not whether, after the annunciation of our verdict, this new tranſlator of Horace will allow us to be of the number of thoſe qualified judges, to whoſe deciſion he thus ſubmits the eſtimation of his poetical merits: but we heſitate not to declare it as our opinion, that his attempt to infuſe into our native language the ſpirit of the Sabine bard has moſt completely failed. Inſtead of intitling his work, "The Lyrics of Horace *in Engliſh Verſe*," we wiſh he had reviſed, as more "germane to the matter," the good old modeſt phraſeology of "*done into Engliſh:*" for, his feeble lines, his drawling expletives, and his uncouth inverſions, fully entitle him to be conſidered as "an ancient and moſt quiet" rhymeſter, occupying a ſituation in the arrangement of poetical precedence ſomewhat above Ogilby, and a little below Creech. In ſhort, ſo ill is he qualified to ſtrike the lyre or to trill the flute of Horace,

Horace, that he muſt, we fear, be condemned to rank among the luckleſs poetaſters whoſe lot it is,

" Stridenti miſerum ſtipulâ diſperdere carmen."

That our readers may be enabled to judge of the propriety of our claſſification, we ſhall ſubmit to their inſpection, as a medium ſpecimen of his talents, his verſion of the ſecond Ode of the ſecond Book:

" O Salluſt, who doſt hate the mines
Which the vein of treaſure hide;
Rich metal with no luſtre ſhines
If not temp'rately applied.

Through time ſhall Proculeius live,
He who parent-like held dear
His brothers: him ſhall Fame receive,
And on ceaſeleſs pinions bear.

More vaſt thy rule, doſt thou reſtrain
Av'rice; than if thou couldſt join
To diſtant Gades Libya's reign,
Or were either Carthage thine.

Indulg'd, dire dropſy thirſts, and gains;
If in the pale frame beheld
The humid languor; from the veins
If the cauſe be not expell'd.

Diſſenting from the vulgar crowd,
Virtue will no rank afford
In bliſs unto Phraates proud,
Though to Cyrus' throne reſtor'd:

The falſe-taught throng ſhe can unlearn;
And with certainty on thoſe
Who riches view with unconcern,
Laurels, kingdoms, crowns beſtows."

Emulating the felicity of Milton in his celebrated verſion of *Quis multâ gracilis te puer in roſâ*, &c. this modern-antique tranſlator, obſerving, that " in the Odes of Horace nineteen different kinds of metre occur, has given one Ode of each kind in blank verſe, of the ſame meaſure with the Latin, " as nearly as the Engliſh language would allow." We deſpair of being able to invent terms to expreſs our ſentiments of the reſult of this notable attempt " to put the Latin and Engliſh reader upon the ſame footing." Taking, therefore, the liberty of borrowing a phraſe from the indignant Glendower, we freely profeſs, that

" We had rather hear a brazen canſtick turn'd,
Or a dry wheel grate on the axle-tree,"

than

than the harſh and ſhuffling ſtrains which he exhibits as parallels to the melodious numbers of Horace. Will our readers, after this declaration, excuſe us, if we invite them to verify our opinion by reading aloud (though we muſt confeſs that this operation muſt be performed at the hazard of their teeth) the 13th Epode, which in this new verſion runs, or rather hobbles, "in manner and form following, to wit;"—

"A horrid tempeſt has condens'd the heav'ns;
Showers and ſnows bring the ſky down:
Now the ſeas, now the woods,
Sound with the Thracian North-blaſt. Let us, friends,
Take of the day advantage:
While yet our limbs are nerv'd,
And it befits, *let age his furl'd brow ſmooth.*
Wine preſt, when my Torquatus
Was conſul, bring thou forth.
Ceaſe of aught elſe to ſpeak: by ſome kind change
The Gods things may right haply.
With Achæmenian nard
We now delight to be perfum'd, *and eaſe*
Our boſoms of dire ſorrows
With the Cyllenian lyre:
As the great Centaur ſung *to his high ward,*
Thus: 'Mortal, none ſhall vanquiſh
Celeſtial Thetis' ſon!
The region of Aſſaracus thee waits,
Which poor Scamander's cool ſtreams,
And rolling Simois cleave:
Whence thy return the Fates *by a ſure thread*
Have broke; nor thy blue mother
Shall thee bear home again:
There lighten ev'ry ill with wine, and ſong;
Of hideous melancholy
Alleviations ſweet'."

Should the author of theſe volumes be diſpleaſed at our ſtrictures, we can aſſure him, that in the pronunciation of our verdict we are influenced only by a regard to critical juſtice, and by no perſonal motive whatſoever. He has not announced his name in his title-page; and no whiſper of common fame has yet informed us who or what he is. Perhaps, indeed, we ought to ſay who or what he *was*: for if there be any validity in Swift's famous argument to prove the deceaſe of Partridge the almanack-maker, we ſhrewdly ſuſpect that he is not to be enumerated in the liſt of living authors *.

* "I ſhall only prove," ſays the Dean, "that Mr. Partridge is not alive. And my firſt argument is this: above a thouſand gentlemen

ART. CX. *Village Anecdotes; or the Journal of a Year, from Sophia to Edward; with original Poems. By Mrs. Le Noir.* 3 vols. pp. 871. Price 10*s.* 6*d.* Vernor and Hood, London; 1804.

THIS journal of a year, contains the Letters of Mrs. Willars during her reſidence at the village of South-Lands, to her huſband, an officer in the Britiſh Navy. In this unreſerved correſpondence, ſhe is naturally led to communicate to her abſent Edward all the *memorabilia* of that little humble world, in which ſhe is ſecluded, but in which, as in a higher ſphere of life, the active paſſions of man continually operate, and exhibit in miniature the revolutions of fortune, the alterations of intereſt, the hoſtility of prejudice, the ſtorm of party, and the ſhelter of friendſhip. So ſeldom is a book found to correſpond with its title, that we were agreeably ſurprized to diſcover in theſe volumes the genuine biographical character; we were almoſt perſuaded that the anecdotes were authentic facts, ſo little could we ſuſpect that we were reading a novel. The epiſtolary ſtyle adopted by Mrs. Le Noir is exquiſitely adapted to a delineation of a domeſtic circle. In this ſpecies of compoſition the object is not to ſurpriſe, but to intereſt; it is leſs calculated to captivate the imagination than to enchain the heart; to the epiſtolary novel the artificial ſtructure of a complex fable is not neceſſary nor even becoming. Stupendous events, wonderful diſcoveries, and ſtrange viciſſitudes are ſcarcely compatible with that ſimplicity which is its firſt grace, its moſt ſeductive ornament. In the following letter we are introduced to one of Sophia's haunts in a manner which renders us not merely her friends, but her companions.

Friday 28.

"I walked yeſterday with the Miſs Peterſon's to the church I ſee from my window, and around the deſerted manſion-houſe, where

"Thick weeds around the untrodden courts ariſe."

"If the houſe is deſerted, the groves are, however, well inhabited. I never ſaw ſuch thriving colonies of rooks before. Oppoſite the manſion-houſe, and within the walls of the church-yard, is the parſonage; a neat rural abode; the caſement windows are half concealed with vines intermixed with honeyſuckles; under the projecting cornice of the firſt and only ſtory, the ſwallows have found

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tlemen having bought his almanac for this year, merely to find what he ſaid againſt me; at every line they read, they would lift up their eyes, and cry out betwixt rage and laughter, '*they were ſure no man alive ever writ ſuch d——d ſtuff as this*'."

found ſuch religious ſanctuary, that I counted no leſs than thirty neſts in a row. We peeped over the quickſet hedge to admire the flower garden, which is ſtill very gay as well as very neat; in ſhort the whole of this little retreat was ſo much to my taſte, conveying ſuch ideas of quiet, comfort, and ſecluſion, that I was concerned, from downright ſelfiſhneſs, to hear that the incumbent was old, infirm, and unſociable; he neither goes out nor receives company; the duty is chiefly done by a young man, for whom South-Lands being too dull, he reſides chiefly at the next market town. Caſting a look towards the church ſpire on our return, methought the weathercock pointed fair for your departure; I breathed a ſilent fervent prayer for my Edward's ſafety: and from that moment paſſed without noticing whatever was pointed out to my obſervation. My whole ſoul was with my love! I ſaw the ſails aſcend, the pilot take his ſtation, the veſſel plough the deep: I heard the confuſed ſhouts of the ſeamen, and could diſtinguiſh from the reſt my Edward's voice, bidding a long adieu to Sophia and his native land."

In the following animated deſcription of a rural ball, the author has made us ſpectators and almoſt partakers of the exhilaration and gaiety of the feſtive evening.

" Friday October 16.

" Shall I introduce you, my deareſt Edward, as ſpectator at a rural ball? Firſt let me announce the company. The comely freſh-coloured woman who bids you welcome at your entrance, is Mrs. Peterſon. The young lady who preſides at the tea-table, is her eldeſt daughter. Miſs Anne is pouring out the coffee. I believe I have already ſufficiently deſcribed them to you: leſt, however, you ſhould miſtake them, the eldeſt is ſhe who has diſtinguiſhed her dark brown locks with a yellow turban and a white feather; the youngeſt has powdered her lighter hair, and wears a pink turban, ornamented with black, and a black feather. The tall young man, with features rather prominent, his hair tied and powdered, who is ſo officious about the tea-table, is the younger Mr. Grove. The drilling captain leans over Miſs Peterſon's chair, diſguiſed in dark blue. The little dapper man juſt by, is another captain, alias Enſign Stark. Miſs Grove ſits at the upper end of the room neatly attired with a dark ſilk gown, and ſmart black bonnet. The ſhowy laſs beſide her, is Miſs Sommers. The pale lady oppoſite, is Mrs. Pockitt of M——; and the two young perſons near her, ſo extremely alike, are her twin ſiſters. Thoſe two young men, who are ſo florid, (one tall, one middle-ſized) talking together in the corner, are the Mr. Bertrams: there is a third near them with lank lean looks, and a ſallow countenance, it is the elder Grove. The Figginſes are the group juſt entering; the very plump one is Miſs Jane; ſhe wears the very identical white hat of which I believe I have already made honourable mention; the eldeſt ſiſter you will think handſome, ſhe has very regular features, a clear brown ſkin, and a very pleaſing countenance. The youngeſt is that good-humoured laſs,

laſs, who has already begun dancing by herſelf. The two young men who eſcort them are their brothers. Thoſe are Mr. and Mrs. Bennett, a couple that can ſcarcely be called a pair: the huſband is that tall, thin, mean looking man who ſtands by the fire; his wife, the ſmart, ſnug, fubſy lady in blue. Need I name the young perſon who ſits a little behind your Sophia; her auburn locks curl through the plaits of a kerchief, wrought with a wreath of panſies, and ſhe is further diſtinguiſhed by a bunch of white roſes: her dreſs is plain muſlin:—obſerve the bluſh of modeſty on her cheek, and the timid intelligence of her eye; it is my charming Harriet.

'Innocence in her heart abides,
'Her eyes all candour ſpeak;
'Decency on her garb preſides,
'And bluſhes paint her cheek.'

The tall, penſive, figure, with one hand in a ſling, the other on my chair, you will quickly recognize to be Mr. Ewer; and the little round man, whoſe unmeaning eye is fixed on Harriet, you will gueſs is Deacon. Mr. Peterſon is that thin, ſly looking perſon, in mixed drab-coloured clothes. And that tall youth with his hands in his pocket, looking at once ſo knowing and ſo awkwark, is Mr. Thomas, his ſon and heir. There are two more families and ſeveral individuals; but I have named all whom it is eſſential for you to know. The muſic ſtrikes up, and we are all in motion."

The perſonages here introduced are all in middle life; and we are much pleaſed with the author's ſteady adherence to her plan of pourtraying only home-made ſcenes. We are tempted to enquire, why the noveliſt, a literary wight not often, alas! diſtinguiſhed by the ſmiles of fortune, ſhould manifeſt ſuch a decided predilection for wealth and ſplendour? why he ſo ſeldom inveſts the man of competence with a generous heart, and is ſo prone to aſſign the immenſe demeſnes to the large of ſoul? The moral end of fiction is not promoted by this practice, which is calculated to produce in the youthful mind, aſſociations of wealth and happineſs; of ambition and generoſity, never to be eradicated. A paſſion for diſtinction ſteals into the heart in the guiſe of philoſophy, and the ſordid ſpirit of ſelf-aggrandiſement, is often cheriſhed as the ſpirit preſiding over heroiſm, glory, and beneficence.

In the Village Anecdotes we have none of the fantaſtic delicacy, the prodigal munificence, the almoſt revolting diſintereſtedneſs which croud the pages of ephemeral romances. From the unoſtentatious Mrs. Willars we receive practical leſſons of generoſity, of which the examples are familiar, the application univerſal. Virtue is not here repreſented as a beautiful chimera, the golden viſion of an enthuſiaſtic mind; it has animated exiſtence; it is the object of our eſteem, our love,

love, our imitation; the heart kindles at the picture, and exults in the conviction, that the privileges of humanity are reſtricted by no patent to the powerful; that to do good is open to the benevolent of every claſs, and is in the number not only of the deareſt but the cheapeſt pleaſures.

We cannot diſmiſs this work without obſerving, that it is written in a ſtyle of ſimplicity of which there are few examples in the Engliſh language. Curioſity is that principle of the mind which, in novels, is always and often excluſively addreſſed. To awaken ſympathy is of more difficult achievement; ſomething more than a new combination of incident, or an extraordinary complexity of fable is neceſſary to make the reader forget himſelf, to extort from him an abſolute ſurrender of his faculties and feeling. Sympathy is not, like curioſity, a momentary impulſe; the chord of feeling once touched long continues to vibrate. The love of novelty has often induced us to wade through books which poſſeſſed ſcarcely any other attraction than a new title-page, whilſt we have returned to the repeatedly peruſed ſimple fiction, with almoſt undiminiſhed ſenſations of delight. The ſimple fiction ſhould be ſuch as to impoſe on our imagination and ſenſes even as truth; a painting ſo exquiſite that the characters ſhall ſeem to ſtart from the canvaſs; for the complexities of fable, it ſhould ſubſtitute the graces of ſtyle; for ſtupendous events, exalted characters, and dignified ſentiments; in one word, the ſimple fiction, like the ornamented cottage, ſhould be planned with elegance and embelliſhed by taſte. In many of the requiſites for producing a ſimple fiction of the higher order, Mrs. Le Noir is defective. Natural characters, familiar incidents, domeſtic ſcenes, theſe are her materials; materials which afford pleaſure, but a pleaſure which is incomplete. Our capacities for ſympathy are not abſorbed; our expectations of delight never fully realized. The ſimple fiction may be compared to a ſweet inartificial melody, all the charm of which flows from an appropriate ſtyle of execution. In reading the Village Anecdotes, we have experienced impreſſions, ſuch as the cultivated ear receives from a beautiful air when ſung in too low a key. We were ſurpriſed to obſerve the colloquial vulgariſms and ungrammatical errors which deform theſe volumes. Theſe we hope to ſee corrected in another edition. Works of this kind are much read by young perſons, whoſe taſte ought not to be vitiated by examples of what is low in ſentiment, or vulgar in ſtyle.

ART. CXI. *Scottiſh Scenery; or, Sketches in Verſe, deſcriptive of Scenes chiefly in the Highlands of Scotland. With Notes and Illuſtrations. By James Cririe, D. D. Ornamented with Engravings, by W. Byrne, F. S. A. from Views painted by G. Walker, F. A. S. E.* 4to. pp. 450. price 3*l.* 3*s.* Cadell and Davies. London. 1803.

WE recollect, many years ago, to have ſeen a manuſcript hiſtory of Wales, written by a comedian of Roſciad memory, during the intervals of leiſure which his profeſſion allowed him. To our ſurpriſe, however, the ſecond volume appeared in the form of blank verſe; and, on inquiring the cauſe of this ſingularity, we were told that the author had found proſe compoſition, from its being ſo very eaſy, grow wearifome and inſipid; and therefore, by making but a ſlight change in his ſtyle, had ingeniouſly contrived to vary the amuſement, and heighten the exertion which he derived from his undertaking. Of this happy contrivance the North Britiſh touriſts ſeem now to have availed themſelves. The number of theſe has, of late, ſo greatly multiplied, eſpecially ſince the gates of the continent have been barred againſt "curious travellers," that it is no wonder they ſhould have exhauſted every ſpecies of proſe, and forced Dr. C. to the reſource of our inventive comedian. Pennant led the way, with his eaſy miſcellaneous narrative. Johnſon followed, with his ſententious ſplendour of moroſe morality; and Bozzy, who attended like his dog, preſented us with the crumbs which had fallen from his maſter's table. Anderſon and Knox addreſſed their tours to political œconomiſts; Saint Fond and Jamieſon to mineralogiſts; Gilpin and Stoddart to ſtudents of the picturesque; Mrs. Murray, to the ſiſters of the blue ſtocking; Campbell, to lovers of ſtatiſtical information; and, an anonymous traveller, whoſe work has juſt been advertiſed, to ſportſmen. It was reſerved for Dr. C. to try a new path, and to *verſify*, if not to *diverſify*, the journal of his excurſion. The trial was a fair one, though, except perhaps in its application to Scotland, not altogether original. Horace has given us a poetical trip to Brunduſium; and Addiſon and Goldſmith have couched in verſe the ideas which their travels ſuggeſted; nor would Dr. C., in our opinion, have acted injudiciouſly by imitating theſe models, if not in the humourous or moral ſtrain, which he might deem foreign from his purpoſe, at leaſt in the ſize of his ſketches.

Deſcriptive poetry ſoon fatigues the reader; nor can ſplendid talents, when thus exerted, prevent his attention from relaxing. For the truth of this remark, we appeal to the admirers

admirers of Thomſon or Cowper. Who can avoid occaſional languor from the protracted pencil-work even of theſe inimitable and original painters of nature? Who does not feel himſelf riſe into a purer and more animating element—the native element of the mind—when he paſſes from their delineations of material forms to thoſe human actions and intereſts, *quorum pars magna fumus?* In arranging a ſcale of their beauties, who would not aſſign a higher place to Lavinia or Muſidora, to Crazy Kate, the Woodman, or the Waggoner, than to the pictures, exquiſite as they are, of the vernal or autumnal aſpect of creation, or even of the imitative works of man, the flower garden and the vineyard? The greateſt admirer of dramatic ſpectacles could not be long contented with mere ſcenery, nor patiently ſit for five hours in a theatre where no entertainment was offered but a ſucceſſion of woods and grottos differently grouped, without any exhibition of human actors. If general deſcriptions of natural beauty are apt to pall, though of theſe every eye is equally qualified to judge, much more will this effect be produced by portraits of individual ſcenes where the exactneſs of reſemblance, which is half their merit, can only be appreciated by thoſe who are acquainted with the original objects. Pictureſque countries, it muſt alſo be obſerved, which conſiſt of mountain and valley, have more ſameneſs in verbal deſcription than thoſe whoſe variety proceeds from the hand of man; and, hence, we have experienced ſome portion of ennui in following a touriſt from one Swiſs lake to another, where, like the merchant who increaſed the ſplendour of his table by more beef and pudding, he can only ſerve up to us freſh courſes of wood and water. Theſe conſiderations may account and apologize for our feeling ſome fatigue, as we accompany our author, through 230 pages, along the locks and rivers of the Highlands, whoſe features can have as little variety in deſcription as they have in nature. We have ourſelves wandered over the ſcenes which Dr. C. celebrates, and have been ſtruck with the ſimilarity which many of them exhibit. The Perthſhire lakes, in particular, ſeem all of one family; and the ſame deſcription, with a few ſlight changes, would ſerve for Lock Tay, Lock Rannock, or Lock Larn. Where it is impoſſible to be always characteriſtic, compreſſion ſhould be ſtudied; and this was more deſirable in the preſent work, of which we conſider the excellent plates as a prominent part, and the ſketches in verſe as explanatory notices annexed to them.

Dr. C. ſeems to have choſen his route with judgment, being that which, by the ſhorteſt courſe, conducts the traveller through ſcenes the richeſt in romantic beauty. Set-

ting

ting out from Edinburgh by Queensferry, and giving a ſketch of the ſurrounding diſtrict, he proceeds to Kinroſs, where the lake and caſtle of Lochleven offer objects of intereſt to the artiſt and the hiſtorian. Croſſing the beautiful valley of Stratheam, and following that of Perth, he enters the Highlands, through the ſpacious gate of the Grampians, which is formed by the Tay, at Dunkeld. Purſuing his journey through Athole, Breadalbane, Argyle, and Dumbarton, a ſucceſſion of the nobleſt landſcapes conducts him again to the Lowlands, at Glaſgow. From this city he traces the Clyde upwards to its cataracts, with a deſcription of which he cloſes his poem. Loch Kettrin, one of the Perthſhire lakes, which is an exception to what was remarked of the reſt, its ſcenery being beautifully irregular and multiform, forms the title of an additional piece.

Of Dr. C.'s talent for deſcription, we ſhall now enable our readers to judge by a few extracts.

The following is his picture of the famous paſs of Killicranky:

" —— On the right, the mountain-ſteep aſcends,
Heathclad and wild; while, waving in the wind,
The ſcatter'd birches mock the ſweeping blaſt;
Deep ſinks the rocky wooded glen below,
And cloſe conceals the darkly-rolling ſtream:
Abrupt, beyond, the craggy mountains riſe,
Skirted with wood, through which is frequent ſeen
The grey rock, frowning with its duſky brow,
Then, wilder ſtill, aſcends the barren heath." (p. 51.)

We ſhall next quote a paſſage where, quitting the delineation of individual ſcenes, our author indulges a general reflection on the pleaſures we derive from the perception of natural beauty:

What countleſs ſweets kind nature ſpreads around!
To glad the human heart, attun'd to hear
The muſic of the grove, or falling ſtream;
The ſighing breeze, or loud-reſounding main:—
To view the changeful ſky; the grateful change
Of eve and morn, of ſeaſons as they roll;
The cultivated plain, the mountain wild,
The miſt ſlow-creeping round its rocky brow,
Or level, reſting in the humble vale,
Illumin'd by the ſun; while rocks and trees,
On hills and mountains, rais'd in purer air,
Enjoy a bright unclouded ſky ſerene.
The waving wood, and winding river full,
The moſs-grown rock, or verdant ſwelling mound,
Old ocean wild, with heaving billows ſwell'd,

And ſhips ſwift wafted o'er his yielding wave,
Cities, and towns, and villas, riſe to view:—
Bright is the gold that gilds the riſing morn,
The purple rich that ſkirts the ev'ning ſky,
The full-orb'd moon, ſeen through the branchy trees,
The ſilver beam ſoft glancing on the lake;
Vaſt the blue vault, with all its glory grac'd.—
The varied views of nature charm the ſoul,
Augment her bliſs, and raiſe her thoughts to God."
(p. 103.)

Our laſt extract ſhall be a deſcription of the fall of the Clyde, at Bonnington, in the form of an addreſs to the river:

"Along thy ſhelving bed, from rock to rock,
Thou roll'ſt thy ſtream, which thund'ring awful pours,
While deep to deep calls with inceſſant roar,
And ſtuns, with wild amaze, th' aſtoniſh'd ear.
Thy burſting ſheets of broken water, white
Or amber ting'd, from ſtage to ſtage rebound:
Some twiſted, curling, cloſe, condens'd and ſtrong;
Some ſpreading thin, and beauteous in their form,
But dreadful in their force, ſend forth the ſpray
Which, like a drizzling miſt, ſlowly aſcends
O'er thy hoar cliffs and lofty waving oaks." (p. 141.)

Dr. C. frequently enfeebles his ſtyle by a ſort of direction-poſt particularity "on the right," "on the left," &c.; and by an accumulation of ſynonymous epithets. Of theſe, he ſometimes places one before, and one after, the noun; which has an awkward effect, as "high mountain wild," "princely manſion fair," "hard by, Loch Orr, at hand." In other paſſages he ſinks too near the regions of proſe:

"——————— be thine the bounding deer,
With all the diff'rent ſorts of ſmaller game." (p. 190.)

"The cappercailly, too, hath alſo failed." (p. 211.)

The names of places which are colloquially familiar to the ear, when metrically crowded together, injure the dignity and break the charm of verſe. We are told that certain ancient geographers were ſo faſtidiouſly ſcrupulous about the melliſluence of their ſtyle, that they ſacrificed truth to the ſound of a ſentence, and excluded from their catalogue of countries all thoſe which had harſh and unmuſical names. Our author is chargeable with no ſuch culpable delicacy; but gives us,

"——————— Greenock and Gourock, ſeen
Acroſs the flood; Port Glaſgow, Renfreu old;
Glaſgow afar, its ſmoke and gilded ſpires
Scarce break the level horizontal line.

Nearer

Nearer Dumbarton's wondrous rock and hills,
Dumbuck, Dunfin, and, 'mid the tide, Ardmore."
(p. 102.)

The offenfive effect of theſe ſounds may, perhaps, in part, ariſe from a circumſtance noticed by Mr. M'Kenzie in the Mirror, where he obſerves, that "there is a ſort of claſſic privilege in the names of places in London which does not extend to thoſe in Edinburgh. The Canongate is almoſt as long as the Strand, but it will not bear the compariſon upon paper; and Blackfriars-Wynd can never vie with Drury-Lane in point of ſound, however they may rank in the article of chaſtity." Though this obſervation may in ſome degree be applicable to the two countries, as well as to their capitals, yet we think a catalogue even of Middleſex villages could hardly be rendered poetical; and therefore Thomſon has carefully avoided ſuch a nomenclature, in his beautiful deſcription of the proſpect from Norwood. Even our veneration for every thing which is ſeen through the veil of a dead language, can make us find no charm nor ſymptom of inſpiration in ſuch lines as theſe:

"Alcandrumque, Haliumque, Noëmonaque, Prytanimque."
VIRGIL.

"Βησσαν τε, Σκαφην τε, και Αὐγειας ἰρατεινας." HOMER.

Liſts of names, it ſhould therefore appear, even when arranged by the Mantuan or Mæonian Muſe, can riſe but little above proſe; and, though the ſubject may render them neceſſary, yet, like a diſcord in harmony, they ſhould be artfully managed, and thoſe only introduced which are neither vulgar nor grating to the ear; for, a ſelection which is improper in the geographer may be meritorious in the poet.

Dr. C., perhaps from inadvertence, ſometimes uſes Alexandrine lines, which are generally rejected in blank verſe.

"And boats and oars adrift, prevented all purſuit." (p. 24.)
"Nor Roman virtue e'er more formidable frown'd." (p. 151.)

Poets are often apt to extend too far ſome favourite image, and thus to make it produce a feeling the reverſe of what they wiſh. When Dr. C., through ſeveral pages, perſonifies the ſtorm into a gigantic genius, and repreſents him, in the following lines, alternately drinking and diſcharging, we could not reſiſt an untimely recollection of Gulliver working his fire-engine againſt the palace of Lilliput:—

"From the vaſt Atlantic's waves
Exhauſtleſs depth he draws ſtill freſh ſupplies;

Hence oft he deluges the Weſtern ſhores,
And ſweeps their harveſt's faireſt hopes away." (p. 69.)

Theſe defects, which are all of the minute kind, we have noticed, with the hope that, if our author has an opportunity, he will correct them in a ſecond edition.

Dr. C. has made a judicious and entertaining ſelection of notes and illuſtrations, chiefly from Fordun, Giraldus Cambrenſis, Wheatly, Dalrymple, Sir John Sinclair, and ſome other authors.

The plates which adorn this ſplendid volume are from the pencil of Mr. Walker and the graver of Mr. Byrne. The original drawings will ſpeak for themſelves, as, we are informed, they are now publicly exhibited for ſale: and, though the abilities of Mr. Byrne are too well known to require any encomium from us, yet we cannot forbear acknowledging the pleaſure we have received from the elegance and delicacy of theſe engravings. The view of Edinburgh, which ſerves as a frontiſpiece, has been taken from a well-choſen ſtation, and embraces a great variety of ſtriking objects. No perſon, who has ſeen that romantic city, could be at a loſs to recogniſe it in this delineation; though we think the caſtle is brought ſo much forward, that it would be impoſſible to conceive it at a diſtance of nearly two miles from Holyroodhouſe, which forms the foreground. The view of Dumbarton is the beſt repreſentation we have met with of that groteſque and ſingular ſcene: it is taken from a point which introduces, with much effect, both the Leven and the Clyde, and their junction at the baſe of the rock. Bothwell Caſtle, Killin, the falls of Bruar, and thoſe of the Clyde, are alſo finely executed. We have ſeldom obſerved water more naturally imitated by engraving than in the view of Stonebyres; and, in that of the river Mouſe, the imitation of rock is equally ſtriking. Dunkeld and Taymouth are, in general, pourtrayed with fidelity; but, in the former, the hills do not appear ſufficiently wooded, and, in the latter, the artiſt has rather failed in marking with diſtinctneſs the difference of width between the lake and the river which iſſues from it. The views of Inverary and Loch Kettrin are diſtinguiſhed by delicacy of engraving. Thoſe of Blair and Loch-Lomond deſerve ſimilar praiſe; though they may perhaps appear to ſome, who recollect the peculiar features of theſe romantic landſcapes, deficient in characteriſtic force.

Upon the whole, the engravings, which we think the beſt we have ſeen, as embelliſhments to any volume of travels through Scotland, may compenſate for what is defective in the poetical part of the work, and render it an agreeable addition

dition to the library of perſons of taſte, eſpecially of thoſe who have already viſited, or who propoſe to viſit, the ſcenery which it deſcribes.

ART. CXII. *Commentaries on Claſſical Learning. By the Rev. D. H. Urquhart, M. A. Prebendary of Lincoln, &c.* 8vo. pp. 539. Price 8s. Cadell and Davies, London. 1803.

THE preſent age has been uncommonly fertile in bold ſpeculations and novel opinions. Ancient cuſtoms and habits have of late years been ſubjected to the moſt rigorous examination; and a multitude of theoriſts have ſeemed to vie with each other in the peremptorineſs of their condemnation of the inſtitutions of our anceſtors. The conduct of our Univerſities, and of our public ſchools, has, among other topics of inquiry, been ſubmitted to the touch-ſtone of the new philoſophy; and an opinion has conſequently been diſſeminated, with no common degree of pertinacity, that the purſuit of claſſical knowledge tends to narrow the intellect, by confining the attention to words which ought to be beſtowed upon things.

Whether in any particular ſeminary of public education learning is imprudently cultivated to the excluſion of ſcience, it is not our province to inquire. But we heartily concur with Mr. Urquhart in deprecating the ſpread of that ſpirit of conceit which induces ſo many of our contemporaries to vilify the writing of the ancient Greeks and Romans, and to repreſent that time as, in a manner, thrown away, which is dedicated to the ſtudy of the learned languages. The period when claſſical literature was neglected in Europe, was a period of darkneſs and barbariſm; and the renovation of the intellectual powers of civilized man is to be dated from the time when the precious relics of antiquity were cleared from the accumulated duſt of ages, and circulated from ſcholar to ſcholar throughout the precincts of Italy. We cannot, therefore, conſent to make the dangerous experiment of again conſigning to oblivion the lucubrations of men of the moſt ſplendid talents, whilſt we recollect that the period of their loſs is commenſurate with the reign of ignorance, and that their recovery was the immediate precurſor of mental light.

We were, therefore, not a little gratified by perceiving that Mr. Urquhart has devoted the firſt ſection of his work to an expoſition of the advantages of claſſical literature. This ſection contains many judicious obſervations, and a great variety

of curious and intereſting facts. In demonſtrating the utility of claſſical learning to the divine, the lawyer, and the ſtateſman, Mr. Urquhart is at once argumentative and eloquent. We are ſorry, however, to obſerve, that his zeal in a good cauſe has carried him ſomewhat too far, and that he has weakened the effect of his argument by endeavouring to prove too much. For inſtance; in recommending the ſtudy of the claſſics to the phyſician, he intimates that the medical ſtudent will derive from that ſtudy much inſtruction in the practice of medicine. This poſition will, if we miſtake not, be poſitively denied by the luminaries of Edinburgh; who will inform Mr. Urquhart, that in point of philoſophical inveſtigation the moderns have ſo far outſtripped the ancients, that the opinions of the latter on matters of ſcience are now regarded merely as objects of curioſity, and not as ſources of inſtruction. And, though a military ſcholar may underſtand the narrations of Polybius and Cæſar much more accurately than the ſtudious recluſe, we doubt whether the modern ſoldier will derive much advantage from the moſt minute acquaintance with the tactics of the Greeks and Romans. Mr. Urquhart's diſſertation on ancient muſic is certainly entertaining; but to the muſician, as a muſician, it does not point out any advantages to be derived from claſſical learning.

We apprehend, however, that though it ſhould be conceded, that a man may command an army, or play with brilliant execution upon a muſical inſtrument, or even acquire conſiderable ſkill in the healing art without fathoming the depths of claſſical erudition; yet we have ſufficient ground to recommend the ſtudy of the works of the Greek and Roman writers, as containing exemplars, from the contemplation of which we derive the principles of juſt taſte, and correctneſs in compoſition. Till it be demonſtrated that theſe principles are of no value, we ſhall retain our veneration for the writings of Homer and of Pindar, of Virgil and of Horace, and of the other ornaments of antiquity. Believing, as we do, that theſe writings are the emanations of minds endued with the niceſt perception of beauty, order, and ſublimity, we regard them as fit objects for the attentive examination of every one who can command the requiſite leiſure, whatever his profeſſion or occupation may be: and we doubt not, that they who ſtudy them with ſufficient diligence to imbibe even a moderate portion of their ſpirit, will find an ample reward in the gratification of that love of excellence which ſeems to be inherent in the nature of man.

In the ſtrictures which we have made upon Mr. Urquhart's remarks on the advantages of claſſical literature, we truſt that

we have not tranſgreſſed the bounds of candour; as in that caſe we ſhould be guilty of making an ungrateful return for the almoſt unmixed pleaſure with which we have peruſed the remainder of his volume. The object which he had in view in its compoſition he thus ſtates at the end of his firſt ſection:

"At the outſet of this inquiry, I wiſh preciſely to ſtate the motive which has induced me to enter upon it, leſt ſuch of my readers as might expect to find the laborious inveſtigations of the commentator, or the acute obſervations of the critic, in this work, ſhould be diſappointed and diſguſted by the peruſal of it. My ſole purpoſe is to enforce an important truth,—the utility of a liberal education to individuals and to ſociety. If perſons of each ſex, and of various ages and conditions, ſhall find their acceſs to this diſcuſſion rendered more eaſy by its being conducted in our vernacular language, and diveſted of all parade of learning; and if literary men ſhall not diſdain to approve a work which, having that object in view, has aſſumed a popular air; their ſuffrages will vindicate the nature of my plan, and their candour will palliate the defects of its execution.

In the purſuance of this deſign, Mr. Urquhart has given a brief account of the principal Greek and Roman writers, comprizing ſuch anecdotes of their lives as have ſurvived the wreck of ages, and critical obſervations on their general ſtyle and manner, noticing their peculiar merits and defects, and occaſionally illuſtrating his remarks by quotations from approved Engliſh verſions of their works. In the execution of his plan, he has accompliſhed all at which he profeſſes to aim. He has given ſuch a ſketch of the characteriſtics of the great maſters of claſſical compoſition, as is well calculated to allure the youthful ſtudent to bend his attention to their writings. He has communicated, without oſtentation, the reſult of much reading and laborious reſearch; and we think it not the ſlighteſt praiſe due to his book, that its ſtyle is clear and unaffected.

As a ſpecimen of Mr. Urquhart's manner of treating the ſubjects which occur to his notice in the courſe of theſe Commentaries, we ſhall quote his account of Horace.

"HORACE.

"Q. Horatius Flaccus was born at Venuſia, ſixty-five years before Chriſt. His father, though only a freedman, by ſome ſaid to have been a collector of taxes, by others a fiſhmonger, gave him the moſt liberal education, and received from him the well-earned tribute of filial gratitude. The rudiments of learning he acquired under the beſt teachers at Rome; and his education was completed by an attendance on the lectures of the firſt philoſophers at Athens. To talents of the brighteſt kind, he joined an eager and aſſiduous application: it is no wonder therefore that we find in him an all-

accompliſhed ſcholar. Unfortunately for his military rather than his literary fame, he became a tribune to Brutus; for, when he had diſgraced himſelf by his cowardice at the battle of Philippi, he entirely abandoned the profeſſion of arms, and applied himſelf to the cultivation of poetry. In an age when genius was reſpected by the great, he was recommended and introduced by Virgil and Varius to the emperor and his miniſter; and the liberal patronage they afforded him, vindicates the warm panegyric with which he repays their favour.

" He died at about the age of fifty-ſix; and his end was probably accelerated by the loſs of Mæcenas, whom he ſurvived only a few weeks, and near whoſe tomb he was interred. He declared Auguſtus his heir, but was too weak to be able to affix a ſignature to his will.

" The works of this incomparable author, equally the delight of our earlier and maturer years, our companion in retirement and our aſſociate at the feſtive board, have ſo often been the theme of commentators, paraphraſers, critics, and admirers, that it is not eaſy to diſcover a ſingle beauty in them which has at this late period been unexplored. On the preſent occaſion nothing new muſt be expected; but the contemplation and the praiſe of acknowledged excellence can ſcarcely produce fatigue by repetition.

" Horace, perceiving that Lucilius had wandered very frequently from his ſubject, that he was negligent in his compoſition and incorrect in his metre, aimed to avoid the faults of his predeceſſor. But the peculiar excellencies of his ſatires, are the utility of his moral precepts and the delicacy of his raillery. If we find in them no poetical harmony, the defect is amply compenſated by merit of a ſuperior kind.

" With the keeneſt ridicule they purſue the follies and put to ſhame the vices of mankind. In this, Horace found no model amongſt the Greeks, nor any one worthy of imitation amongſt his own countrymen. Where ſhall we meet, in a profane writer, better inſtructions how to regulate human deſires; to diſtinguiſh truth from falſhood, ideas from realities; and to remove all hurtful prejudices from the mind? Whoever reads them without reforming his errors, is in the ſituation of the invalid who renders his malady incurable by refuſing to apply the antidote.

" In the common acceptation of the term, Horace was not an Epicurean: for, moderation in deſires, that mother of wiſdom, and a pure conſcience, the foundation of happineſs, he earneſtly and frequently exhorts his followers to maintain. To be indulgent to others and ſevere to ourſelves, are hinges of his moral precepts. He ſpeaks with rapture of the pleaſure of retirement; of the attractions of friendſhip; of the delights of a rural and peaceful life; and of the love of our country.

" In the firſt book of the ſatires it is his obvious endeavour to eradicate vice; and in the ſecond to diſpel thoſe prejudices which infeſt the human mind. Such only is the epicuriſm of Horace.

" The

" The epiſtles are an appendix to the ſatires: they not only exhibit a forcible ſtyle of writing, but contain a valuable ſyſtem of ethics. Socrates refuted before he taught, well knowing that the ground ought firſt to be cleared from weeds before it be ſown with corn. The ſatires are the purifiers of paſſion, and the epiſtles are the leſſons of virtue to fill up the vacancies in the mind. His addreſſes to Mæcenas are not the language of a mean paraſite, but the effuſions of a grateful heart to its benefactor. The miniſter when dying recommended him to his prince in theſe few remarkable words: " Remember Horace, as you would remember me." Auguſtus, in a letter to the poet, upbraids him for concealing from poſterity in his writings their intimate friendſhip; and hence he takes occaſion to write that fine epiſtle to him, beginning with the words, '*Cum tot ſuſtineas.*'

" By a critic it has been obſerved, that his epiſtles are amongſt the moſt valuable productions of antiquity. That except thoſe of the ſecond book, and one or two in the firſt, they are of the familiar kind, abounding in moral ſentiments and judicious obſervations on life and manners. He had cultivated his judgment with great application; and his taſte was guided by an intuitive perception of moral beauty, aptitude, and propriety.

" Horace has been accuſed of being a courtier: but when do we find in him the buſtle, the inquietude, the love of place and of power, incident to that character?

" It ſhould alſo be remembered, that thoſe who deteſted the proſcriptions of Octavius, eſteemed the government of Auguſtus: it would be injuſtice to Horace and to Virgil to reproach them for having celebrated a reign which for forty years conſtituted the happineſs of Rome, and procured to Auguſtus, after his death, the fears and regrets of the whole empire.

" Horace was particularly introduced here to take his place, and a diſtinguiſhed one he may claim, amongſt the writers of Roman ſatire; but as it was impoſſible not to conſider him at the ſame time in the light of a moral teacher, ſo it may be right to contemplate him as a lyric poet in the preſent view, rather than under a diſtinct head. From the foundation of Rome till the time of Auguſtus, the Romans had no other lyric poetry than their firſt extemporary eſſays, the hymns of the Salii, which were a collection of ſongs chanted by the prieſts as early as the reign of Numa in honour of great men. He was therefore the firſt, and, properly ſpeaking, the only lyric poet among the Romans; and we cannot ſufficiently admire his happy imitations of all the models which the Greeks afforded him. He reſembles, at pleaſure, Alcæus, Steſichorus, and Sappho. If he muſt yield to Pindar, he is unqueſtionably ſuperior to Anacreon; and his inferiority to the Theban has by ſome critics been attributed to the defects of the Roman muſic, which, unlike the Grecian, could not accommodate itſelf to the proper diviſions of the ode. They had no inſtrument but the flute, the lyre, and the ſiſtrum, lately imported from Egypt.

" In

" In Horace are combined the poet, the critic, the moral philoſopher, and the man of the world. The ode, which was a ſhort poem compoſed for the harp and admitted every kind of verſe, allowed alſo every ſort of ſubject.

" His odes are pathetic, heroic, and amatory; the ſeventeenth of the ſecond book is of the firſt kind, and was written during the laſt illneſs of Mæcenas. " *Cur me querelis exanimas tuis?*" It has been well obſerved of him, that he has given to a rough language the tender and delicate modulations of the Eaſtern ſong; that in variety of ſentiment and felicity of expreſſion he is ſuperior to every competitor of either nation. Elegant without affectation, and moral even in the midſt of gaiety.

" Of the heroic odes, one of the moſt celebrated is that to Fortune, where he invokes her, and recommends Auguſtus and the Romans to her care. He deplores the civil war and the general corruption of manners. Some ideas contained in this ode, beginning, " *O Diva, gratum quæ regis Antium,*" are taken from the twelfth of Pindar's Olympics. The poet ſeems here divinely inſpired. He mounts into the heavens; he deſcends to the ſhades below to fly with Fortune around, through, and over the ſea. On a ſudden he repreſents her under a formidable appearance, and depictures Neceſſity with its dreadful engines. Then he gives her a more pleaſing retinue, Hope and Fidelity. He exhibits her mourning in the palaces of great men who have been diſgraced; he marks the conduct of falſe friends at her departure, " who watch the ſign to hate;" and finally he recommends Auguſtus to her partial care.

" Horace has about thirty amorous odes, which evince the fine and delicate taſte of which he was poſſeſſed. They are original compoſitions, having no models in other poets: they are chefs-d'œuvres poliſhed by the fineſt taſte. The ſubject of them is equally pleaſing in all languages, and amongſt every refined people. In the ode to Pyrrha, " *Quis multa gracilis,*" &c. there is a mixture of ſweetneſs and reproach, of praiſe and ſatire, which has always been the life of this ſpecies of commerce, and the baſis of the converſation of lovers. Scaliger calls this ode the pureſt nectar.

" In his addreſs to Venus, '*O Venus, regina Cnidi Paphique,*' the poet diſplays the tranſcendency of his talents in a few lines beautiful and delectable beyond a parallel.

" '*Cum tu, Lydia, Telephi,*' has the ſpirit and ſoftneſs of Sappho; and the dialogue between Horace and Lydia is a poem conſecrated to the Graces.

" Horace can equally inflame the mind by his enthuſiaſm, and calm it by his philoſophy. Whence can ſtronger arguments for contentment be drawn than are contained in his admirable ode to Dellius? In no uninſpired writer was the ſhortneſs of life ever depictured in more ſtriking colours. It contains the diſparagement of wealth and the conſolation of poverty: and if perfect equanimity could be attained by reaſon and reflection, the ſweet ſtrains of the poet would infallibly produce it.

" His

" His hymn to the praiſe of the gods and of illuſtrious men is dictated by the pureſt inſpiration; and the ode written at the celebration of the ſecular games by the command of the emperor, when three whole days and nights were devoted to the feſtival, may claim the palm when put in competition with the fineſt compoſitions of the Greeks.

" In the art of Poetry, which has been ſo ably criticiſed that I forbear to add an opinion which would have no weight, Horace vindicates his choice of lyric poetry, while he gives rules for the conduct of the drama. In this poem ſome readers have found an 'unity of deſign and accuracy of compoſition, while others conſider it as containing only an unconnected ſet of precepts written with a view to reform the Roman ſtage.'

" Upon the whole he ſeems to unite in himſelf the excellencies of Anacreon and of Pindar: he has the gaiety of the one and the enthuſiaſm of the other. The Theban bard, by dwelling for ever on the ſame ſubject, retains always the ſame tone; but Horace has all tones, and every one in perfection. When he takes his lyre, and is ſeized with the poetic ſpirit, he is at once either tranſported into the council of the gods, to the ruins of Troy, or to the ſummit of the Alps; and his muſe always riſes to the ſubject which inſpires it. He is majeſtic in Olympus, and charming with his miſtreſs. It coſts him no more to paint with traits ſublime the ſoul of Cato or of Regulus, than enchantingly to ſing the careſſes of Lalagé or the coquetries of Pyrrha.

" Such was Horace, the delight of his contemporaries and of every man of learning and of taſte in every ſubſequent age.

" He is the author, of all antiquity, who ſeems to have made the happieſt union of the gentleman and the ſcholar,—whoſe genius was expanded by culture, and whoſe excellent education would have availed little but for the tranſcendency of his natural endowments.

" If the parent of a numerous family were to perceive his houſe on fire, and that he had the power to ſave only one child from deſtruction, his equal affection would forbid diſcrimination or choice, and the firſt who preſented himſelf to his arms would be ſecure of his protection. But if the art of printing had not happily precluded the poſſibility of a ſimilar accident ever happening to the works of the ancients, and a conflagration more terrible than that of Alexandria ſhould threaten to involve them in one general ruin,—where is the ſcholar of taſte who would not paſs by a crowd of poets, orators, and hiſtorians, with all the voluminous lumber of commentators and critics, in order to reſcue his favourite Horace from the flames?"

We have found Mr. Urquhart in general very accurate in his facts: but we obſerve, that in his account of Quintilian and of Lucretius, he has fallen into an error in ſtyling Poggio Bracciolini, who had the good fortune to diſcover the long-loſt works of thoſe writers in a tower of a German monaſtery, a " monk

" monk of Florence." Poggio never belonged to any monaſtic order; and though he is generally claſſed among the Florentine writers, he was born at Terra Nuova near Arezzo.

We preſume that the ſtrange aſſertion, that the world was deprived of the Inſtitutes of Quintilian for no longer a ſpace of time than fifty years (ſee p. 476), is to be imputed, not to incorrectneſs on the part of Mr. Urquhart, but to an accident of the preſs.

ART. CXIII. *The Soldier's Daughter; a Comedy, in Five Acts.* By A. Cherry. 8vo. Price 2*s.* 6*d.* Phillips, London 1804.

THE principal character of this buſy comedy is Frank Heartall, a gay, thoughtleſs young man, who follows the impulſe of the moment; but whoſe heart is untainted by vice, and open to every generous impreſſion. He ſuddenly falls in love with the widow Cheerly, a lady of ſprightly manners, who has juſt made her firſt appearance in the metropolis. In the progreſs of his addreſſes to Mrs. Cheerly, he is obſtructed by the artifice of Ferret, a deſigning and avaricious merchant, who does every thing in his power to embroil him with his uncle Governor Heartall, a rich old humouriſt, whoſe paſſionate and capricious temper gives no ſmall zeſt to the ſcenes in which he makes his appearance. At the ſame time that Ferret thus attempts to ruin young Heartall, he alſo endeavours to perſuade old Malfort that his ſon, who during his father's abſence in India had, by imprudencies, involved himſelf in mercantile difficulties, was nowhere to be found, and that he had in all probability fallen a victim to his deſpondency. In conſequence of the widow Cheerly, and young Malfort and his wife, reſiding in the ſame lodging houſe, he contrives to infuſe a ſuſpicion into the mind of the huſband, that the viſits of Heartall to the widow are in reality intended for his wife. In conſequence of this ſuſpicion, young Malfort challenges Heartall, and thus unwittingly promotes the wicked views of Ferret, who wiſhes nothing ſo much as the removal of either, or, if poſſible, of both of them. But by the unexpected arrival of old Malfort from India, and other circumſtances, his villainy is detected; and the play concludes, of courſe, with the union of the widow and young Heartall, and the reſtoration of young Malfort and his amiable wife to a ſtate of comfort and affluence.

The characters of this comedy, with the exception of Mrs. Malfort, are ſtrongly marked: the dialogue is ſprightly and well kept up. In ſome parts, however, it is too pompous, Mr. Cherry's

Cherry's ſentences occaſionally moulding themſelves into blank verſe. He has ſkillfully taken advantage of the military ſpirit of the times to introduce divers ſentiments which could not fail to excite the applauſe of a Britiſh audience; but independently of theſe temporary allufions, there is, in our opinion, a ſufficient fund of merit in this play to juſtify the ſucceſs which it has experienced in repreſentation.

As a ſpecimen of Mr. C.'s dramatic talents, we ſhall extract, for the benefit of our country-readers, a ſcene from the ſecond act:

Enter Governor Heartall.

Ferret. Good-morrow, Governor!

Gov. Ah! old Ferret; how d'ye do?

Fer. In my old way, Governor; well and hearty: but *you*—you look charmingly!

Gov. Do I?—You know that's not true! I do not look charmingly. Pſhaw! I hate your falſe compliments!—Well, old Ferret! when have you ſeen my nephew? What do you know of young Scapegrace?

Fer. Humph! Nothing: that is—*nothing particular.*

Gov. Then you *do* know nothing; for every thing he does is *particular.* The ſtrongeſt reaſons I have for admiring the raſcal are his particularities.—Sometimes he is particularly civil—at others particularly inſolent; now he is overcome by ſome poor wretch's particular diſtreſs, and particularly happy if he can relieve it; he is particularly volatile upon all occaſions that are *not* particular; and particularly miſerable when I appear to be particular with him.

Fer. But when he ſquanders large ſums upon his *particular* follies and charities——

Gov. I am ſure he never keeps any *particular* account of them.

Fer. 'Twere better if he did.

Gov. I ſay *no.*—His open hand is his ledger, and his charities are regiſtered on the hearts of the indigent.

Tim. That account is cloſed, Mr. Ferret: you had better turn over a new leaf. *(Exit Timothy).*

Fer. (looking after him) Puppy!—Well, Governor, you certainly have a right to approve or diſapprove of your nephew's conduct, as you think proper—'tis no buſineſs of mine.

Gov. I know it.

Fer. But were he *my* nephew, and had I ſeen him watching and ſkulking after a poor innocent female from the country, unknown and unprotected in this great city; bribing landladies and ſervants to get to her apartments——

Gov. How! what do you ſay? *(eagerly).*

Fer. And on being diſappointed there—ſhocking the modeſty of a poor afflicted married woman in the ſame houſe, in which he was ſurpriſed by her huſband, and called to ſuch account as made him cut a very ſilly figure.

Gov.

Gov. What!—Frank?

Fer. Nay, happy to part with a tolerable ſum to quaſh the affair, and reconcile the parties.

Gov. My nephew?

Fer. I think in ſuch a caſe, his moral character is not ſo highly eſtimable as fawners or ſycophants would deſcribe it to you.—Nor does his conduct keep pace with the reputation neceſſary for an *Engliſh merchant.*

Gov. It's a lie, old Ferret;—I cannot believe it! *(coolly).*

Fer. Yes, all are liars who do not paint this youth in all the glowing tints of fancied excellence! I know you could devour me now—give me to your dogs—becauſe I tell you your nephew is not an angel!

Gov. No—you—you miſtake me; I wou'dn't *have* him an angel; but I would have him a man—an honeſt man—one that could ſet detraction at defiance. I would not have him a poor, petty, paltry cent. per cent. Gripus. I would have him, in the moſt extenſive ſenſe of the word, an *Engliſh merchant!*—a patriot citizen, with ſkill and enterprize exerted to advance his country's proſperity: and a heart and ſpirit determined to maintain its honour.

Fer. Yet, while his wealth laſts, neither my advice, nor yours, nor the precepts of his late worthy father, which merely ſerve him now as amuſement for his diſſolute companions, can check his career down the hill of folly.

Gov. Laugh at the precepts of his father!—can he be ſuch a profligate?—I'll give the raſcal up for ever!—*My* precepts, heaven knows, are ſometimes whimſical enough, and perhaps deſerve to be laughed at—yet not by HIM, the dog!—But his father had a wife and ſteady head; he was no weathercock, like me; he made his fortune at home at the deſk, by black and white; damme, I had nothing BUT blacks to make my fortune by!—Zounds, I'm as hot as cayenne or curry-powder—and if the raſcal were to come in my way now, I ſhould—*(Enter* FRANK.—*He runs into the Governor's open arms, who claſps him to his breaſt.)* My dear, dear Frank!

Frank. Uncle! deareſt uncle—beſt of uncles!

Gov. (almoſt crying) It's a lie, you dog; I—I am the worſt of uncles; for I preſs a profligate nephew to my boſom:—I look in his face, forget his villainies; and, unlike a parent or a friend, I uphold an impudent ſcoundrel, who deliberates the ſeduction of an innocent ruſtic creature, at the very moment that he is deſtroying the peace of a diſtreſſed and wretched family.

Frank. Me, uncle!—what, Mr. Ferret?—Pooh, you are joking!

Gov. Only look at the raſcal, now!—look at that face of innocence!—oh, you—you ugly hypocrite!

Frank. Seducing rural innocence—deſtroying the peace of families:—upon my ſoul, Sir, theſe are ſerious charges!—Hav'n't I committed murder too—ſhot a biſhop's coach-horſe, or fired a church?

Fer. Turn the matter as you pleaſe, Sir.—Did you not, laſt night, dodge from the opera a lady to a houſe in Jermyn-ſtreet?

Frank.

Frank. Yes, yes, I did; and a *gentleman* too.—O you fly old poacher!

Gov. Eh!—what!—what's all this?

Fer. Can you deny that you have this day again beſet her lodgings, bribed her landlady, and——

Frank. Stop, my dear fellow, ſtop! It's all true; I plead guilty ſo far; but curſe me if ever I opened my lips to her. She's an angel, by heaven!—fire, water, ſtone-walls, bolts, bars, grates, graves, or gates of adamant, ſhall not prevent me from an interview with that divine, that faſcinating woman!

Gov. What the devil! the fellow's in the clouds now.

Frank. O uncle! ſuch a creature!—Old flyboots there knows her well enough! *(To Ferret).*

Fer. Sir, ſuch obſervations are offenſive! ſhe is above your calumny.

Frank. I know it:—her mind is in her face—her eyes are mirrors that reflect her ſoul—her lips are truth and innocence; while each cheek preſents the modeſt glow of health and virtue.—I die for her, by heaven! I will break through all forms, and——

Fer. Break through all forms? Aye, Sir; and inſult with rude ribaldry the diſtreſſes of an unfortunate family lodged in the ſame houſe.

Frank. 'Tis falſe, by heaven!—I never yet entered the abode of the wretched to mock their miſeries.

Gov. Anſwer to the charge, Sir:—none of your heroics, but ſpeak plainly. If you are a ſcoundrel, tell me ſo—prove yourſelf a raſcal, and I am ſatisfied.

Frank. This is a land of liberty, uncle, and I have no right to criminate myſelf; however thus it was; you ſhall be my judge.

Gov. Speak honeſtly, you dog—for if the proof be only preſumptive, I'll hang you on it without benefit of clergy!

Frank. I am an odd fellow, uncle.

Gov. You need not tell me that.

Heart. I know you like me the better for it.

Gov. It's a lie!—but go on.

Frank. At the Opera laſt night I beheld an angel in company with old Cerberus there!!—(looking at Ferret.) I was almoſt mad, I own, and would have given half my fortune to have changed a ſentence with her—the emblem of innocence and purity:—I watched her home—marked her lodgings—then drove to my houſe—talked to the clerks—looked at the ſupper table. Houſekeeper enquired if I wiſhed for any thing particular? Yes, ſaid I, a charming creature! The woman ſtared. What will your honour have for ſupper? Old Ferret—about two and twenty—ſuch eyes—went to bed, toſſed, tumbled, and dreamt of Arcadian beauties, ſheep-hooks, garlands of wild daiſies,—and old Ferrett:—this morning attacked my fortreſs afreſh—it would not do—ſuch a creature—her diſtreſs brought tears into my eyes—the ſweeteſt little babe too—the moſt faſcinating—and the man himſelf a gentleman to all intents and purpoſes. Over-whelmed with affliction, and half-mad, my heart almoſt

moſt beat through my boſom; I could think of nothing—all was chaos—the angel-being—ſuch a child—about two and twenty—my heart abſolutely torn between love and ſenſibility—ſo that I began to—to—to—Upon my ſoul, uncle, I abſolutely forget what I have been talking about.

Fer. Aye, you make a fine ſtory of it!

Gov. Why, what the devil are you at, Sir?—Supping upon an old Ferret of two and twenty, and dreaming of ſheep-hooks and daiſies!—Zounds, ſirrah! do you take me for a fool or a madman?

Frank. Neither, my dear uncle, neither: but you muſt not quarrel with me for little irregularities. When they become vices, conſider them in their worſt light, and kick me out of your doors!

Gov. Hey! he begins to talk ſenſe now!

Frank. I own I feel myſelf ſmitten with a woman, whoſe honourable alliance, from report, would not diſcredit my family, and with your leave I am determined honourably to purſue her. Is this ſeduction?

Gov. Humph! no.

Frank. I have ſeen a beauteous woman bathed in the tears of miſery, and a man of honour driven, by misfortune, to deſpair: if by ſtretching my hand with what I could ſpare, I have alleviated their calamities, have I in this act meditated the deſtruction of their peace?

Gov. (feelingly.) No!

Frank. Then where's my offence, and what my puniſhment?

Gov. This *(embracing him)*—live for ever in your uncle's heart! you were your father's laſt legacy to his loving brother—an odd, choleric, impatient, fooliſh old fellow, who wiſhes not to ſee his nephew reſemble the relative of any other man;—if you were to be exactly what I would have you, you would be,—yes, you dog, you would be—damme, you'd be kicked out of ſociety for not bearing a reſemblance to any thing in human nature. *(Shakes his hand.)*

Fer. Well, Governor, it makes me more than happy to ſee you reconciled to your nephew. I am naturally anxious—a plain man, you know: but youth will have its fling; and the more we check it in its career, perhaps the more reſtive we find it.

Frank. Right, Mr. Ferret; yet ſly inſinuations will ſometimes warp the heart of benevolence, and the warm levity of youth cannot always juſtify its failings againſt the cold cautions of premeditated hypocriſy. Don't be too anxious. Good morning, Sir!—*(Looks ſeverely at Ferret, bows reſpectfully to his uncle, and exit.)*

Gov. Eh! what, what's all that about hypocriſy? I don't underſtand hypocriſy!

Fer. But I do *(aſide)*. Nor I: your modern orators have a method of ſaying a number of hard words without much meaning.—Good day, Governor; I have buſineſs. *(Takes the Governor's hand)*. Your nephew is a good lad,—but have an eye upon him! *(Exit)*.

ART. CXIV. *The Biter Bit; or, Diſcoveries diſcovered in a Pamphlet of certain Notable Diſcoveries ſuppoſed to be contained in a recent Work, intitled, The Elements of General Knowledge. By S. Nobody, of King's College, Oxford.* 8vo. pp. 54; price 1*s.* 6*d.* Hanwell and Parker, Oxford; and R. S. Kirby, London. 1804.

MR. Nobody appears "in ſuch a queſtionable ſhape" that we really cannot tell what to make of him. Of this, however, we are ſure, that he is *generis per ſe*, i. e. like nobody elſe. Authors, eſpecially juvenile authors, generally entertain ſome little degree of ſelf-partiality: but in defiance of this general principle, Mr. Nobody (p. 5) very complacently likens himſelf to a louſe! The compariſon may, for aught we know, be very juſt; but we wot that if it (that is to ſay, the compariſon aforeſaid) had been generated in the head of a Reviewer, it would have given Mr. Nobody no ſmall offence. However this may be, we would not wiſh to intrude into affairs of which, according to the maxim of Γνωθ σεαυτον, Mr. Nobody muſt be the beſt judge. We ſhall therefore quit this notable ſimile, without any further comment; and proceed to obſerve, that though, if there be any meaning in his title-page, Mr. Nobody ſteps forth as the champion of Mr. Kett: he declares, p. 7, that his *protegé's* calculations of the odd hours and minutes "*would be ſufficient to give him a character*,"—that his diſcoveries (which is, being interpreted, blunders) "are founded," not only "on miſtakes of the preſs," but alſo on "occaſional ſlips of the memory, obſcure paſſages, and a few unlucky contradictions." And in ſumming up his opinion of Mr. Kett's character, he informs us that "he is a man of diſtinguiſhed talents and taſte, but, like all other great geniuſes, careleſs and inaccurate." What! the author or compiler of Elements of General Knowledge, confeſſedly a careleſs and inaccurate writer! Mr. Nobody, p. 5, ſays that it is not eaſy to conjecture what Mr. K. will think of the work of Philoleutheros Oxonienſis. We imagine, however, that we can form a ſhrewd gueſs as to what he will think of Mr. Nobody's lucubrations. We are much miſtaken if he will not exclaim, on the peruſal of this pamphlet,

"Non tali auxilio nec defenſoribus iſtis
"Tempus eget."

ART. CXV. *Homeri Carmina cum brevi Annotatione. Accedunt variæ Lectiones et Observationes veterum Grammaticorum cum noſtræ ætatis Criticâ. Curante C. G. Heyne. Ilias. (Continued from page 15.)*

THE fates of Homer and of Troy, the ſubject of Homer's principal poem, have been made to reſemble each other in a ſingular manner. The ſiege of Troy was the moſt celebrated event in ancient ſtory: it was conſtantly referred to as an æra in chronology, and furniſhed the moſt intereſting ſubjects for the epic and dramatic Muſe. In like manner the Iliad and Odyſſey were conſidered by antiquity the genuine production of one great mind: they were regarded as a ſtandard of excellence in compoſition; and ſcarcely a doubt appears to have ſuggeſted itſelf in Greece or in Rome concerning the right of Homer to the merit of having produced them. At the diſtance of 3000 years from the date of this memorable ſiege, a veteran ſcholar has ſtarted forth, and denied not only the fact of the war, but the exiſtence of any ſuch city, at leaſt in the ſituation where geographers had unanimouſly concurred in placing it. Nearly at the ſame time appeared an elaborate work, calling in queſtion the grounds upon which Homer had ſo long been regarded as the ſole undiſputed author of theſe poems, and repreſenting him as at beſt only one of the ἀοιδοὶ, who furniſhed materials which, in a ſubſequent age, were moulded into the form of two diſtinct epic compoſitions. The latter ſpecies of ſcepticiſm is unqueſtionably the more reaſonable of the two; becauſe the knowledge of certain arts may be juſtly conſidered as neceſſary to the compoſition and preſervation of a work conſiderable in ſize and uniform in arrangement; whereas no age can be aſſigned, in which the art of deſtroying one another by ſome ſpecies of warfare has not been known among mankind. The latter, alſo, is the only queſtion which we are called upon to conſider; although we may obſerve that it is in ſome degree connected with the former. The Iliad and Odyſſey may not have been compoſed in their preſent form by an individual: but if this were not the caſe, they muſt have been moulded together from a collection of bardic ſongs; for they unqueſtionably bear a very high ſtamp of antiquity, and exhibit conſiderable uniformity in their language as well as matter. They appear as undoubtedly alluſive to an event much celebrated at the time when they were written. We confeſs ourſelves unable, upon any hypotheſis, or by any analogy, to account for the matter of theſe extraordinary productions, unleſs the principal circumſtances deſcribed in them, but more particularly in the Iliad, be conſidered of an hiſtorical nature.

For

For the Odyſſey, which, however, is in many eſſential parts connected with the other, it is reaſonable to make ſome allowance. The hero is there upon his travels; and travellers in all ages have been prone to indulge the fertility of their imagination.

Why Profeſſor Heyne ſhould have choſen to place his diſſertations upon this important queſtion at the very end of his work, we can aſſign no ſatisfactory reaſon, eſpecially as he introduces them with the following juſt obſervation:

"His dictis ad diſputationem de totius carminis argumento, ejuſque partibus, deducimur: quæ niſi antea ſubtilius conſtituta fuerit, temere judicia noſtra feruntur ſive in reprehendendo ſive in laudando carmine Homerico." (viii. 769.)

Doubtleſs it was a queſtion which naturally preſented itſelf for inveſtigation to an editor of Homer; and it could not be inveſtigated properly till he had gone through the whole author, and made his obſervations upon all the facts which in the courſe of his reading appeared to throw light upon the ſubject one way or other. The reſult of an inveſtigation carefully purſued might then have aſſumed an air of method and connection, and a luminous arrangement have been made of all the arguments ſupplied by internal evidence. But there is no reaſon why that part of the book which was written laſt, ſhould neceſſarily be laſt in its poſition. Since, however, the editor or his bookſeller has ſo willed, (Διος δ' ἐτελέιετο βουλή,) we ſhall take it in the order of its importance, and not of its ſituation: and therefore, "ordiamur ab extremis, Ὁμηρικῶς, ut aiunt." (Wolf. Prolegom. p. 273.)

After the diligent attention which had been given by Wolf to the genuineneſs and authenticity of Homer's poems, the inquiry was comparatively eaſy to Profeſſor Heyne. The danger ariſing from the firſt ſhock given to opinions ſo long, and, as it ſeemed, ſo properly entertained, was removed; a line of diſcuſſion was fairly drawn out; the objects to which the attention of future travellers ſhould be directed, were aſcertained with ſome preciſion; and a ſecond adventurer might avail himſelf of the errors, as well as the diſcoveries, of the firſt: it might therefore have been expected, that our editor would fully expreſs the obligations for which he was indebted to his precurſor, and beſtow with cordiality all the praiſe due to his merit. We are, however, ſorry to find that, inſtead of this liberal and candid acknowledgment, he ſeems to have envied him the palm of original ſcepticiſm, and is anxious to ſhow, that the ſame doubts for which Wolf aſſigned his reaſons to the world, had previouſly exiſted in his own mind from the ſame cauſes. We do not mean that commendation is entirely

withholden from Mr. Wolf; on the contrary, he is mentioned handſomely in many parts of theſe *Excurſus*; yet, in others, Mr. Heyne makes ſome indirect attempts to detract from the value of his labours; and, by throwing his obſervations into a different form, is evidently deſirous, that even thoſe parts which have a ſtriking coincidence with the Prolegomena of Wolf, ſhould appear the reſult of original, independent inveſtigation.

Before we proceed any further, it may be right to examine the claims which are reſpectively preferred by theſe two ſcholars to the prior merit of doubt concerning the *time when* and the *perſon by whom* the Iliad and Odyſſey were arranged into the ſhape and ſubſtance of epic poems.

"Acutius vidit Wolfius Prolegom. p. cxxxv. ſeq. ſententiam eſſe latam, causâ nondum ſatis cognitâ; ſe ipſum ſenſum eundem habuiſſe, nec modò in hoc libro, ſed etiam in ſex poſtremis Iliados rhapſodiis, in quibus talia quædam occurrere viderit, quæ, niſi in hâc compage, ſed in Hymnis legerentur, dudum ab eruditis viris detecta et animadverſa fuiſſent. Præclarè hæc! quibus equidem hæc addideram, et me ſenſum hunc habuiſſe, et mecum alios, nec verò modò in ſex poſtremis libris, ſed per totum carmen *. Non prævideram, virum doctiſſimum hoc in tam malam partem interpretaturum eſſe, ut, omnis officii et neceſſitudinis, quæ inter nos erat, immemor, indignis modis in me inveheret; qui bene nôrat, me quoque in Homero interpretando per multos annos verſatum eſſe, idque jam in Iliadis ed. pr. 1785, præfat. pag. x. ipſe publice ſignificaverat, cum equidem neque antecedentibus neque inſequentibus annis quicquam de meis conſiliis publice meminiſſem; probabile itaque erat et me de his deliberâſſe; quod ſi profiterer, non erat, cur ſuſpicaretur, me ei laudem ſuam ſubducere, aut eam mihi, qui nullam in his laureolam quærere ſoleo, vindicare velle;—ἀλλὰ τὰ μὲν προτετύχθαι ἰάσομεν, ἀχνύμενοί περ." p. 764.

We muſt always feel concern, when a difference of opinion produces anger between ſcholars, eſpecially when they have been previouſly united by the ties of friendſhip: and we ſhall ever ſcrupulouſly abſtain from every alluſion or obſervation which may have a tendency to revive ſleeping controverſies, or inflame animoſities unhappily exiſting. We are, however, in the preſent inſtance, bound to remark, (ſo far as we can pronounce upon the merits of a caſe without having all the evidence before us,) that a writer who publiſhes an opinion contrary to that which is generally received, and ſupports that opinion

"* V. Götting. Gel. Anzeigen 1795, p. 1857. ſeqq. et Commentationem de antiquâ Homeri lectione indagandâ, judicandâ, et reſtituendâ, 1795, in Commentationibus Soc. R. Scient. vol. xiii. p. 159, ſeqq."

opinion by a ſeries of arguments which prove it to have ariſen from actual inveſtigation, is entitled to whatever praiſe may attach to the diſcovery for ingenuity or importance. So far as relates to the controverſy between theſe two ſcholars, we muſt decide in favour of Wolf. But even from Wolf we muſt take away the praiſe of originality * for the thought, although we leave him in poſſeſſion of all that may be due to the diligence, good ſenſe, and candour, with which he has collected his facts and methodized his obſervations. Before the publication of Wolf's Prolegomena, one of our own countrymen ſtated his doubts reſpecting the accuracy of the common opinions about Homer, in a reſpectable periodical work. This critic, taking a conciſe but moſt comprehenſive view of the ſubject, propoſed to the champions of Homer the following queries:

"1. Who was Homer?

"2. Of what country was Homer?

"3. When did Homer live?

"4. Was the art of writing known in Homer's time, or not in uſe till after his death?

"5. Are the Iliad and Odyſſey, as we have them at preſent, wholly written by the ſame perſon?

"6. Were the ſeveral parts of them arranged by the author in the ſame order in which they now appear?" †

This certainly is placing the queſtion upon a right footing. Theſe queries comprehend the main points to which an inquirer's mind ſhould turn itſelf, and ſhew the difficulties which muſt be cleared up, before the real truth can be aſcertained. If we are not miſtaken, the reſearches of Wolf are conducted

* The firſt among the moderns who entertained a ſerious doubt about the original texture of the Iliad and Odyſſey, may ſeem to have been Bentley. "Homer," he ſays, "wrote a ſequel of ſongs and rhapſodies, to be ſung by himſelf for ſmall earnings and good cheer, at feſtivals and other days of merriment; the Ilias he made for the men, and the Odyſſeis for the other ſex. Theſe looſe ſongs were not collected together in the form of an Epic Poem till Piſiſtratus's time, above 500 years after." *On a late diſcourſe of Freethinking, edit. 8th. p.* 26. This paſſage is cited by Wolf and Heyne, and referred to by Clarke; who, by the way, has collected, in a ſhort but maſterly note, the moſt important teſtimonies from the ancients relative to this part of the queſtion. It may be obſerved, however, that Bentley by no means ſupports the later ſceptics to the extent of their hypotheſis: he neither implies a doubt of Homer's exiſtence, or of his having written theſe two poems. He only gives Piſiſtratus the merit of reducing into method what was already written.

†Monthly Review for January 1794, p. 9. note.

upon a plan not very diſſimilar from that which is here recommended; at leaſt we remember to have riſen up from the peruſal of his Prolegomena with a clearer view of the ſubject than we have from the Excurſus of Mr. Heyne, who appears to us more confuſed in his arrangement, and alſo more fluctuating and indeciſive in his ſentiments, than his learned and ingenious countryman. We ſhall take the liberty of examining this part of the Profeſſor's labours, with a reference to the queſtions of the anonymous critic, as the beſt means of obtaining that *lucidus ordo*, the want of which we felt very ſenſibly when we were examining theſe lucubrations. We ſhall repreſent his anſwers with all the preciſion in our power; and then offer ſome remarks of our own upon this curious and intereſting topic.

1. To the firſt queſtion it is clearly impoſſible to give a ſatisfactory reply. Mr. Heyne properly treats with contempt the fables concerning Homer which were current in later times. (p. 822, &c.) Noting the variety and inconſiſtency even of the beſt accounts concerning the old bard, he ſays:

"Varietas hæc non modò teſtatum facit hoc, quòd *de ipſo Homero* nulla certa fama ſuperſuit; verùm id ipſum quoque, quòd *nec de ætate carminum* certi aliquid conſtitit." (p. 825.)

2. That the country of Homer was Ionia, our editor ſeems perſuaded, from the concurrent voice of all antiquity. "Homerum Ionem fuiſſe, et in Ioniâ vixiſſe, conſtans eſt antiquitatis fama." (p. 825.) He treats the poem as of Ionic texture: and yet, from ſome obſervations upon the ſubject of theſe compoſitions, it ſhould ſeem, either that he uſes the term *Ionia* looſely, making no diſtinction between it and Æolia; or, that he is not quite conſiſtent with himſelf. The obſervations themſelves appear both accurate and ingenious, as is generally the caſe with the Profeſſor's diſquiſitions upon queſtions connected with genealogy and antiquities.

"Verùm alia obſervatio accedit, quòd facta herôum et res per epiſodia memoratæ de Achivis ſpectant omnes aut ad Pelopidas, aut ad genus Æolium; Æoles autem ex Theſſaliâ oriundi in finibus veteris regni Trojani infederant loca, mox Æolidis nomine inſignita, famamque de majorum ſuorum fortunâ, et virtute ſecum eò attulerant. Celebratum itaque apud hos Æoles ex Theſſaliâ profectos nomen Achillis, mater Thetis, extra Theſſaliam alioqui vix cultu et templo inſignis. Potuit per hos Æoles nec minus Pelopidarum nomen cum Oreſte et Penthilo, qui Æoles in Aſiam deduxere, migrare et tantam claritatem habere. Si hæc tenemus, poteſt quoque ratio reddi, unde ductum hoc ſit, quòd poetæ, qui in Aſiæ oris degebant, Homerus et Heſiodus, ex Æolide in Bœotiam profectus, Olympum Theſſaliæ montem, deorum ſedem celebrârunt; antiquis ſcilicet

narrationibus

narrationibus et carminibus hoc quoque è Theſſaliâ cum Æolibus in Aſiam erat tranſlatum. Vates itaque, ſeu ἀοιδοὶ, inter Æoles et Iones bellum Trojanum facilè in præcipuo carminum argumento conſtituere potuere. Inde quoque iis innoteſcere potuit incurſatio Amazonum in Phrygiam, Il. III. 184. quo Myrinnæ ſepulcrum ad Trojam eſt referendum II. 814. Reliquarum ſtirpium Hellenicarum fabulæ vix ullæ occurrunt. Ionum fabula eſt una de Erectheo II. 547. Od. VII. 80, 81. De Doribus autem omnino nihil narratum meminimus. Contra, cum Ulyſſes, etſi à Cephalo, adeoque à Xutho, genus ducens, ad Æolum tamen genus referret, à Siſypho progenitus: intelligitur, quomodo inter Æoles Aſiæ memoria ejus et fama eſſe potuerit, quæ ἀοιδῶν carminibus argumenta præberet. (p. 831.)

3. Concerning the time of Homer's exiſtence, Mr. H. expreſſes himſelf with heſitation; yet he adds ſome weight to the arguments by which the more uſual date, B. C. 907, has been ſupported.

"Accedit auctoritas ex eo, quòd convenit fere computus cum eo, quòd Herodotus narrat Homerum et Heſiodum ſe eſſe antiquiores annis CCCC. lib. ii. 53. Aſſequi equidem poſſum, quibus in rebus iſtius calculi cardo vertatur. Scilicet ab Olympiade primâ ad ſuam ætatem, Ol. LXXIV. nôrat fere trecentos annos elapſos eſſe, et migrationem Ionicam anteceſſiſſe ducentis et quod excurrit annis, non autem certas Ionum ſedes et res florentes ante medium fere hujus intervalli decurſum eſſe potuiſſe: ita ille facile conjectare potuit ad CCCC annos Homeri et Heſiodi ætatem aſſurgere debuiſſe.——Non ignoro ea, quæ memorari ſolent, de tertiâ ætate poſt Trojam captam ex Il. Υ, 307, 308. Νῦν δέ τε Αἰνείαο — et quod ipſe poeta muſas invocat, tanquam quæ rerum memoriam habeant, ἡμεῖς δὲ κλέος οἷον ἀκούομεν οὐδέ τι ἴδμεν, B, 486. et quod οἷοι νῦν βροτοί εἰσιν occurrit, E, 304. Verum tribus poſt Trojam ætatibus non ea Ionici carminis eſſe potuit elegantia, nec poeta inter Iones: cum necdum Iones in Aſiam trajeciſſent;" &c. (p. 827.)

After this reaſoning, which perhaps is as accurate as the circumſtances of the queſtion admit, his doubts about the origin of theſe poems crowd upon his recollection, and he concludes in a fit of ſcepticiſm:

"Hactenus nec miror fuiſſe qui negarent, ullum omnino Homerum extitiſſe, talem ſcilicet, qualem vulgo homines docti tradiderunt."

4. We are extremely ſurpriſed that our editor ſhould deny the connexion which exiſts between a knowledge of the time, when the art of writing came into uſe, and a ſolution of the doubts concerning the antiquity and original form of the Iliad and Odyſſey. Surely it may be aſſerted, without danger (we will not ſay of contradiction, but) of refutation, that this is

one of the main hinges upon which the queſtion turns. So evident does this appear to our minds, that we cannot help ſuſpecting ſome undue bias has inclined our author to a contrary opinion. Mr. Wolf, however, ſaw the importance of this fact in its true light. He has accordingly employed himſelf in examining the circumſtances connected with this point of hiſtory, whether drawn from the internal evidence of the Poems themſelves, or ſupplied by external credible teſtimony.*—With regard to Profeſſor Heyne, we muſt obſerve that, although he profeſſes to think this matter of little importance, yet he is indebted to Wolf for aſſiſtance both in the concluſion which he here draws, and for ſome materials relative to this ſubject in other places. "Inventum multis ſæculis anteceſſit uſum frequentiorem, et in ære ſaxoque ſubſtiterat, donec inventa eſſet materia habilior." p. 797. See alſo pp. 812, 814.

Mr. Heyne, then, is of opinion, that the art of writing was not in uſe till after Homer's death. But he admits, upon the authority of a paſſage in Herodotus, cited alſo by Wolf, that this art was known in Aſia ſooner than in Greece.

5, 6. In determining the preciſe time and manner in which theſe celebrated productions were formed into their preſent texture, Mr. H. labours under great difficulty. He mixes the points upon which he is decided with thoſe in which he is not, and confuſes matters of proof with conjectural ſtatements in ſuch a manner, that we take our leave of his arguments with a degree of conviction ſomewhat reſembling that which was long ago ſo happily expreſſed;—*feciſti probe: incertior ſum quam dudum.* We truſt, however, that we are accurate in repreſenting him as agreeing in the main with his learned countryman and rival, that different rhapſodies were compoſed by different ἀοιδοί, and that the beſt of thoſe which ſung

"The tale of Troy divine,"

were afterwards united into a compact, harmonious maſs. At what time theſe ſcattered productions were collected together, and by whom, is a matter of doubt. In one place Mr. H. ſeems inclined to allow that Homer himſelf might be the compiler of theſe *diſjecti membra Poëtæ* into one grand whole. See p. 806. Afterwards, however, he acquieſces in the concluſion of Wolf,† and conceives that the collection may have been made at Athens in the time of the Piſiſtratidæ.

"Suſpicor

. Prolegom. pp. 40—94.

† Let our readers compare Mr. Heyne's obſervations, from p. 809 to 815, with Wolf, pp. 142—156, and they cannot doubt but that

" Suſpicor igitur, litteris conſignatas quidem maturiùs fuiſſe rhapſodias in Ioniâ; compagem tamen Iliadis et Odyſſeæ factam Piſiſtratidarum ætate." (p. 815.)

Such are the opinions of Profeſſor Heyne upon this very curious queſtion. We ſhould have been much more ſatisfied, in accompanying him through this intricate and laborious ſearch, if he had omitted thoſe topics which are common to him and to Wolf; and in lieu of them had placed in a clear point of view thoſe internal marks* which, as he carefully peruſed his author, attracted his attention as being connected with the truth or falſhood of Homer's claims to the two Poems in their preſent ſtate. The deficiency of hiſtorical evidence is both great and irreparable. We are therefore perſuaded that

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that the latter has ſupplied many materials for this part of the Excurſus. It is true, Mr. Heyne ſays, " ut paullo liberiùs de his pronuntiarem, gratum fuit, quòd viam jam munivit Wolfius, cujus acutè diſputata mihi longiori diſputationis otium fecerunt: digna utique quæ iterum inſpiciantur. Subjiciam tantùm nonnulla, quæ ut paullo longiùs procederem, me tum moverunt, cum, ex reliquorum nexu et ordine, in hæc quoque intentiore curâ inquirerem." (p. 812.) Yet we are of opinion that he has introduced much ſuperfluous matter, becauſe ſimilar authorities had been adduced, and ſimilar reflections made, by Wolf; and moreover we muſt repeat, that he does not acknowledge fully and candidly all the obligations for which he really is indebted to him.

* " Diviſio rhapſodiarum, quam nunc habemus, Ariſtarcho tribui ſolita (Vita Hom. Plutarcho trib.) Alexandrinorum acumen omnino ſapit; neque ejus fundamentum fuit aliud, quam ut libri inter ſe eſſent mole et verſuum numero fere pares, et ut alphabeti litteris reſponderent; fieri itaque non potuit, quin duo, quæ reprehenſioni obnoxia eſſent, inferrentur; alterum ut in narratione nondum abſolutâ liber ſubinde finiretur, alterum ut nexûs causâ verſus infererentur otioſi; et repetiti in fine prioris et initio alterius libri: *quos notatos locis ſuis reperies.*" (p. 788.) We cannot but obſerve upon this and ſome preceding paſſages, that even, according to the editor's own ſtatement, the *modern* diviſion into rhapſodies agrees almoſt in every inſtance with the *ancient*; and conſequently that the Alexandrine critics ought not to have fallen under his cenſure. " Niſi tamen nobis ipſi imponere volumus, fatendum eſt, *quod per totum decurſum obſervationum in ſingulis monitum eſt*, multa inſerta eſſe, quæ cum ſummâ carminis non neceſſariò, interdum nec commodè ſatis conjuncta ſunt, alia quæ curam ac ſtudium produnt ingenioſi hominis, qui ſubinde uncinos, quibus diverſa jungeret et conſtringeret, hamulos et fibulas admoveret, interdum et lapillos intergerinos interponeret, ne moles hiaret. Commiſſuras has bene jam perſpexit, et ad ſenioris poetæ ingenium referendam eſſe compagem, cenſuit perſpicaciſſ. Wolf, in Prolegom. p. cxxx. ſeq." (p. 800.)

that the ſtrongeſt light will be thrown upon the ſubject by an accurate and attentive ſurvey of the teſtimony ſupplied by the Poems themſelves: and certain it is, no one can have ſuch opportunities of diſcovering theſe minute footſteps of truth, or can be ſo well qualified to mark the path into which they lead, as the ſcholar who poſſeſſes knowledge, diligence, and ardour requiſite for an editor of Homer.

Theſe obſervations ſhew that we have experienced much diſappointment in peruſing theſe *Excurſus*, the κορωνὶς, as it ſhould ſeem, of our editor's labours, and undoubtedly a part of them which was moſt likely to intereſt his readers. It is unneceſſary to ſtate the particular inſtances in which we have been diſappointed; they are ſufficiently explained in the progreſs of our remarks. It has, we truſt, alſo appeared, that our diſſatisfaction has not been general. We have found occaſion for praiſe as well as blame; and as we have always more delight in availing ourſelves of any opportunity for the former than for the latter, we ſhall quote with high commendation the following criticiſm upon the important term ῥαψῳδὸς.

After citing ſome ancient authorities for the uſe of the word Ὁμηρίδαι, he thus proceeds:

"Cum his Homeridis voces ῥαψῳδεῖν et ῥαψῳδῶν frequentantur, et creduntur ab iis Homerica carmina accepiſſe et recitâſſe alios quoque ῥαψῳδοὺς dictos. Pindarus eos appellat ἀοιδοὺς ῥαπῖῶν ἐπέων. Ita illi dicebantur ἀείδειν ἔπη ῥαπτά: quod vix alio ſenſu dictum eſſe poteſt, quam ut ſint carmina compoſita, contexta, verbis ad metri legem junctis*. Nec diſcrepat judicium Philochori, ap. Schol. Pind. (Nem. II. i.) qui ἀπὸ τοῦ συντιθέναι καὶ ῥάπτειν τὴν ᾠδὴν ducit, et ex fragm. Heſiodi etſi ſuppoſititio, laudat: ἐν νεαρῆς ὕμνοις ῥάψαντες ἀοιδήν· nam eodem redit, ἀείδειν τὰ ῥαπτὰ ἔπη, et ῥάπτειν ἀοιδήν, h. e. ὑφαίνειν τὰ ἔπη, ὥστε αὐτὰ ἀείδεσθαι, ut dictum, ῥάπτειν κακὰ, δόλους, et al. Ita et ipſe poeta, qui ſuos verſus recitat, ἀείδει ῥαπτὰ ἔπη, et is, qui aliorum recitat; uterque ῥαπτῳδὸς, et lenius ῥαψῳδὸς, quo ipſo concidunt mira etyma vocis à grammaticis (v. Schol. Pindari Nem. II. 1. et Euſtath. p. 6.) excogitata de partibus carminis ſparſis ab ipſis apte connecti ſolitis, aut de ῥάβδῳ, quam manu tenuiſſe feruntur; quo videtur ſpectare, quod in Theogoniâ Heſiodus de ſe ait, καί μοι σκῆπτρον ἔδον Muſæ, δάφνης ἐριθηλέος ὄζον, etc. etiam verum eſſe poteſt, eos cum ſceptro, ſeu baculo, aut virgâ, ut olim dicturos, in concionem prodiiſſe. — — — — — — — — — Videtur τῷ ῥάπτειν ἔπη convenire τὸ ὁμηρεῖν,

* With this explanation agrees a familiar expreſſion among the Arabians: verſe they compare to pearls ſtrung, proſe to looſe ones. See Sale's Introduction to the Koran, p. 27. Mr. Heyne has here, we think, the advantage over Wolf, who adheres to a more common mode of interpreting ῥαψῳδὸς. See Prolegom. p. 96.

ὁμηρεῖν, ex ὁμοῦ ἄρειν, coaptare, coagmentare, ab ὁμήρης, ut θυμήρης, et alia: unde Muſæ ap. Heſiod. Theog. 39. φωνῇ ὁμηρεῦσαι, h. e. ὑμνῶσαι. Unde facile ſubnaſcitur ſuſpicio, nomen ipſum Homeri hinc ductum eſſe, ut alterâ ex parte fabulam de cæcitate ab alio vocis Ὅμηρος ſignificatu ortum habuiſſe probabile ſit." p. 794.

We ſhall now offer ſome conſiderations which appear to have been overlooked by the two learned men, who have attempted to penetrate through the ſilent gloom in which the venerable bard and his ſacred ſongs have lain for ſo many ages unmoleſted.

In the examination of this queſtion much ſtreſs is laid upon the teſtimony of Hiſtory. Now in deciding a conteſted point, it is neceſſary firſt to conſider the nature of the teſtimony which *can* be offered, and the cauſes which prevent *better* from being brought forward; and then to determine according to the moſt credible evidence. *Ceteris paribus*, in this caſe, the oldeſt witneſs is the beſt. We find, then, that the earlieſt writers of all refer diſtinctly to theſe two poems as the production of Homer. Pindar alludes to the ſubject both of the Iliad and Odyſſey. Herodotus expreſsly calls them by their names; and both theſe writers mention Homer, as they, or any other writer would mention an author, of whoſe exiſtence and of whoſe claims to the works attributed to him no doubt was entertained.

Thucydides in different paſſages cites Homer in the ſame manner: and all antiquity ſeems to have adopted the ſame opinion.

It is alſo important to remark the exiſtence of a particular deſcription of perſons, the Ὁμηρίδαι, who are univerſally conſidered as having derived their name and profeſſion from the Prince of Grecian Bards.

Many centuries after the acknowledged uſe of letters in Greece it is aſſerted, that Piſiſtratus, his family or friends, collected and arranged the ſcattered and confuſed rhapſodies of Homer. It is certainly of conſequence to aſcertain the extent of theſe aſſertions, which are found in Joſephus, Pauſanias, Ælian, and ancient Scholiaſts. We are inclined to believe that Wolf as well as Heyne have given a latitude to their expreſſions which theſe writers never intended; and that, after all, their meaning is accurately repreſented in the paſſage of Bentley before cited. We certainly have no heſitation in allowing that Piſiſtratus and his countrymen performed ſome eſſential ſervice to the works of Homer by collecting, methodizing, and preſerving them; and this, probably, is all that is meant by theſe later writers; unleſs indeed we except Ælian, whoſe

whoſe words* in one paſſage may be conſidered as going ſtill further. But whatſoever may be the real ſenſe of this and ſimilar paſſages, yet we cannot accede even to their authority, and ſtill leſs to the opinion of our modern critics, ſo far as to give Piſiſtratus or his contemporaries the merit in fact of compoſing theſe two wonderful Poems. If Homer had no other ſhare in the authorſhip than as furniſhing ſome of the beſt detached parts in the collection of ſongs on the war of Troy, it ſhould ſeem that the genius, who, from a *rudis indigeſtaque moles*, a perfect chaos of old rhapſodies, threw an air of ſymmetry and uniformity over the whole, and reduced them into perfect order—that ſuch a genius muſt deſerve as much or more praiſe than any one of the Ῥαψῳδοὶ, however ſkilful and however celebrated, who merely contributed towards the collection. If our critics be right in the interpretation they affix to the words of theſe later authorities, and if *they* muſt be ſupported in preference to the teſtimony of graver and older hiſtorians, the Iliad and Odyſſey could not have been heard of till the time of Piſiſtratus; and if they were compoſed by him, although principally from materials already exiſting, they would rather have been conſidered his work than Homer's. In ſuch a caſe, is it not wonderful that the Athenians, ſo vain of their national character, particularly in whatever related to learning, ſhould have claimed no ſhare of the merit due to the original compoſition; and that Herodotus, who lived ſo near the time of the Piſiſtratidæ, ſhould not at leaſt have alluded to ſuch a remarkable circumſtance?

The terms uſed concerning the labour beſtowed by this famous Athenian upon the works of Homer, are διορθῶν, διασκευάζειν, συντάσσειν. Surely theſe terms apply more directly to the buſineſs of an editor than to the originality of an author. We muſt recollect that, till the time of Piſiſtratus, Greece, including Athens, was in a very barbarous ſtate; and that he was the firſt who made any ſucceſsful efforts to introduce taſte and learning. It was natural, and indeed unavoidable, that the different parts of the Iliad and Odyſſey ſhould be diſperſed in various places. Even in the moſt flouriſhing times of letters, when materials for writing were plentiful, it was

* ὕστερον Πισίστρατος συναγαγὼν, ἀπέφηνε τὴν Ἰλιάδα καὶ Ὀδύσσειαν. V. H. xiii. 14. We are not, however, ſatisfied that Ælian intended to deſcribe an original exhibition of theſe two poems, as if they had never exiſted before. We believe the word ἀπέφηνε may bear the ſenſe of "diſcovered, brought to light;" but we candidly ſtate this as a matter of doubt.

extremely

extremely difficult to obtain a collection of all the rhapsodies: insomuch that Demet. Chalcondyles in his preface to the *princeps editio*, exclaims: "O quantum gavisuri essent majores nostri, si illis nuntiaretur, rem ipsis tantopere desideratam et in votis habitam, ut Homeri exemplaria essent paratu facilia, nunc eventum habere." It appears too "præcipuam ejus operam in eo substitisse, ut totum carminum Homericorum corpus partibus in unam compagem collectis edendum curaret." (Heyne, Tom. iii. p. v.) But besides the scarcity of materials, and the difficulty with which the art of writing was practised, some individuals or states might feel themselves more interested in the contents of some particular rhapsodies than others, and consequently might be more negligent of the rest. And doubtless what copies could be procured had suffered materially from the interpolations of reciters, and from the unskilfulness of copyists. Those who sung, as well as those who possessed, separate parts, may have wished to render them distinct and separate poems, and therefore have altered the beginnings; which we know to be the case with the compilers of Evangelistiaries. We conceive, therefore, that it would be not only a most meritorious, but even Herculean, task for Pisistratus and his fellow labourers (even if the Iliad and Odyssey had been written nearly in their present form) to have collected and put together the detached parts, preserving as much as possible all that was authentic.*

With respect to the recitation, the τὸ ῥαψῳδεῖν, practised from the time of Homer downwards, we think too much stress has been laid upon it as a direct and indubitable proof of the non-existence of any art of writing. Till the invention of printing, it was absolutely necessary that such a mode of communicating generally the knowledge of compositions should be in use. Every one is acquainted with the continual allusions

* We here differ entirely from Wolf. See his Prolegom. pp. 144, &c. It is allowable surely to suppose that a prepossession in favour of his own hypothesis prevented him from observing the care and attention which would be required, and the praise that would be due to Pisistratus for knowledge, taste, and acuteness, even if his labours extended no further than we have represented them as extending. Upon what principle can it be accounted for, that Plato, Lycurgus, and other Attic writers should mention, with such eagerness, that this family introduced the poetry of Homer into Attica, and caused it to be recited at their solemn festivals; yet should pass over in silence the much superior merit of having actually composed these Poems, which before had no uniform and regular existence, out of a shapeless and disjointed body of old songs?

to the practice of recitation occurring in Horace, Juvenal, Martial, &c.; yet, we believe, no one dreams that the Romans were unacquainted with a more durable method of recording their productions. Let us not be miſtaken as intending to aſſert, that the art of writing was known in the time of Homer: we only contend, that this circumſtance alone does not afford ſufficient proof to the contrary.

Upon the whole, then, we do not feel ourſelves warranted in pronouncing, that the Iliad and Odyſſey appear now in their original form: nor do we affect to repreſent the queſtion as being free from embarraſſment. There are perplexities either way. We confeſs, however, after an attentive conſideration of all the arguments, we think the hypotheſis of Wolf and Heyne attended with the greater ſhare of difficulties, as well as running counter to the beſt, that is, the moſt ancient, hiſtorical teſtimony. The ſafeſt concluſion appears to us to lie in a temperate medium between the vulgar opinion, which regards theſe works as the genuine *unaltered* production of the old bard, and the ſcepticiſm which conſiders them the work of various perſons, unconnected with each other (except as they referred to one grand hiſtorical action), and as being indebted for their arrangement to ſome perſon or perſons at a diſtant period. This is the ſecond of the three methods propoſed by our editor in order to account for the origin of theſe compoſitions (pp. 802. 804.); and in ſpite of his objections to the contrary, it appears to us moſt conſonant with the repreſentations of antiquity, and with all the poſſibilities of the caſe.

(To be continued.)

ART. CXVI. *An Eſſay on Education; in which are particularly conſidered the Merits and the Defects of the Diſcipline and Inſtruction in our Academies. By the Rev. William Barrow, LL.D. and F. A. S. Author of the Bampton Lectures for* 1799, *and late Maſter of the Academy, Soho Square.* Second Edition. 2 vols. 12mo. price 9s. London. Rivingtons. 1804.

THE education of youth is a topic which forces itſelf upon the conſideration of every parent who is enabled to procure for his offſpring any advantages beyond the mere neceſſaries of life. And the welfare of ſociety is ſo evidently affected by the conduct of the riſing generation, that the beſt method of communicating knowledge and inculcating good principles is a ſubject of inquiry which lays a ſtrong claim to the notice of the politician and of the philanthropiſt. Hence it

it might naturally be expected that, in an age in which free inquiry has been indulged with an almoſt unprecedented latitude, the merits of ancient modes of inſtruction would be rigorouſly examined, and that various improvements would be ſuggeſted as neceſſary to the correction of eſtabliſhed ſyſtems.

In the conduct of human affairs, no uncommon degree of ſagacity is requiſite to enable an obſerver to diſcover inſtances of the failure of any moral proceſs. But impartially to inveſtigate and diſtinctly to point out the cauſes of that failure, "hic labor, hoc opus eſt." Whoſoever has experienced the difficulty of accompliſhing this purpoſe, will be induced to ſtate his ideas upon ſo complicated a ſubject as education with candour and diffidence. It is an eaſy matter to find fault; but to remedy errors will be found, upon experiment, to be a difficult taſk. This poſition, indeed, ſeems to be contradicted by the poſitive and deciſive language held in many modern treatiſes on education, which profeſs not only to detect prevailing miſtakes, but alſo to teach the right method of practice. But it unfortunately happens that the authors of moſt of theſe treatiſes have never been experimentally concerned in the work of education. They have been mere ſpeculatiſts; and it is well known that in the ſolitary muſings of the author of a theory, reſults are not unfrequently expected which it is morally impoſſible to attain, and difficulties overlooked, or ſurmounted in idea, which are found to preſent inſuperable obſtacles when the attempt is made to reduce theory to practice. Many a ſcheme has looked very feaſible on paper which, by a total failure of its execution, has brought ridicule and diſgrace upon the projector.

We are by no means prepared to deny that various treatiſes on education which have from time to time iſſued from the Engliſh preſs, contain many valuable principles and obſervations. But, in our opinion, the major part of them dwell too much upon generalities to be of uſe at all proportionate to their extent. Comparatively ſpeaking, the practical agriculturiſt will learn very little from the Phytologia of Darwin; and the teacher of youth will not derive much more advantage from the lucubrations of a Macauley, a Rouſſeau, or even of a Locke.

But when men of liberal minds, who have been perſonally converſant with the laborious duties of the profeſſion, communicate the reſult of their own experience, by entering with minute particularity into the details of thoſe plans of education which they have adopted with ſucceſs, they confer upon the public an obligation which authoriſes them to expect large returns

returns of gratitude and reſpect.—We are happy to obſerve that the rapid ſale of the firſt edition of the treatiſe at preſent under our conſideration, indicates, that the public are ſenſible that to the abovementioned remuneration its author is fully entitled.

Such of our readers as have not yet had an opportunity of procuring theſe volumes, will be moſt diſtinctly apprized of their ſcope and purport by the declaration of Dr. Barrow, who ſays, in his preface,

"The preſent eſſay does not profeſs to ſurpriſe or gratify the reader with wonder or novelty. No new arts of inſtruction of ſuperior and magical efficacy are ſuggeſted to him; no novel hypotheſis is ſupported.——There are, amongſt our modern philoſophers, many who ſeem to have perſuaded themſelves, or to wiſh to perſuade others, that, in education as well as in politicks, whatever is old is therefore probably wrong; and whatever is new, is therefore probably right. But, as the reverſe of the argument is more likely to lead us to truth, as well as to peace, one of the purpoſes which I have in view is to caution my countrymen againſt thoſe innovations which ſo many others have recommended; and, inſtead of oſtentatiouſly diſplaying ſome new and viſionary project for national inſtruction and improvement, to give vigour and efficacy to the ſyſtem which we have long and ſucceſsfully purſued."

In a preliminary chapter, Dr. Barrow enlarges on the importance and neceſſity of a right education. On ſo hackneyed a ſubject, new ideas are not to be expected: but if the Doctor's diſquiſition is not entitled to the praiſe of novelty, he merits applauſe for having ſtated the beſt arguments in a plain and forcible manner. In treating on the prejudices of education, he has very ſucceſsfully combated the notions of modern viſionaries who, under that name, have endeavoured to proſcribe the moſt genuine and meritorious affections of the human heart.

In purſuance of the principle of Rouſſeau, that "our education begins with our exiſtence, and our firſt teacher is the nurſe," Dr. B.'s practical courſe commences with the diſcipline and inſtruction of infants. As the baſis of their moral education, he inſiſts upon the maxim, that, as ſoon as a child can underſtand the meaning of a command, his firſt leſſon ought to be that of ſubmiſſion to the authority of his parents; and he diſtinctly points out the folly of various modes of conduct on the part of parents which tend to impair that authority. After obſerving that a child's introduction to literature muſt conſiſt in his being taught to read, (which proceſs ſhould be commenced as ſoon as his organs will permit,) he ſtrongly proteſts againſt the prevalent practice of attempting to deceive children

children into a notion that learning is to be regarded merely as play and pleaſure. Young children he propoſes to entruſt to the inſtruction of their mother: ſhould the mother decline this pleaſing office, he is of opinion that her place will be beſt ſupplied by a prudent and reſpectable governeſs.

When boys are prepared to forego the tuition of females, it remains for their parents (provided their circumſtances will enable them to follow the dictates of their own judgment) to determine whether, in the promotion of their future ſtudies, they will adopt the mode of public or of private education. This is a problem which has exerciſed the ingenuity of many a ſpeculatiſt, from the days of Quintilian to our own times. Of the numerous diſcuſſions of this ſubject which we have heard and read, we confeſs that Dr. Barrow's, which is contained in the fourth chapter of this eſſay, appears to us to be the moſt candid and ſatisfactory. He juſtly obſerves, that "this can hardly be a general queſtion; or, at leaſt, that it does not admit any general deciſion." The remarks which he makes upon it have a diſtinct and preciſe bearing upon the ſtate of ſociety in this country; and they appear to us to be the reſult of careful obſervation, guided by a philoſophic mind. To thoſe who are deſtined to any active ſtation in public life, to the bar or the ſenate, the practice of medicine, or the profeſſion of arms, he deems a public education at one of the larger of our endowed ſchools to be abſolutely indiſpenſible. Parents, in general, he adviſes to ſend their ſons to ſeminaries where they will have an opportunity of converſing with a conſiderable number of aſſociates about their own age. Private education he recommends only to youths who are remarkably ſlow in intellect,—who labour under any deformity of perſon, or permanent want of health,—who have approached to manhood without having enjoyed the benefit of a literary education,—or who are deſtined to drudge at the details of trade.

For the arguments by which Dr. Barrow attempts (and, we think, ſucceſsfully) to prove the general expediency of a public education, we muſt refer to the work itſelf. But we deem his anſwer to a very common and ſpecious objection to a numerous ſchool to be ſo very ſatisfactory, that we think it a duty incumbent upon us to ſubmit it to the conſideration of our readers.

"The next objection, that the youth's improvement may be neglected amidſt the confuſion incident to numbers, is founded wholly upon miſtaken notions of a large ſchool, or of human nature. Order and regularity in its buſineſs are of the very eſſence of a public ſchool, and preſerved and enforced there with a degree of ſteadineſs

and uniformity which can rarely elſewhere be found. Thoſe who have the ſuperintendance of ſuch ſeminaries are convinced by the ſtrongeſt of all teſtimony, their own experience, that by ſyſtem only can application produce its proper effect; that by ſyſtem only can any art or ſcience be ſucceſsfully taught. Nor does a larger portion of his time beſtowed by the maſter produce a correſpondent benefit to the pupil. His progreſs in literature does not depend ſo much upon what is done for him by others as upon what he can be ſtimulated to do for himſelf. The teacher, indeed, will naturally exert the greater zeal and diligence where greater numbers are to profit by his inſtructions, and to judge and report his conduct; and the ſame circumſtance is every way favourable to the improvement of his ſcholar. The voice of the preceptor, to adopt the ſimilitudes of Quintilian, is not like the food provided for an entertainment, where each man's ſhare muſt be diminiſhed in proportion as the numbers are increaſed: it ſhould, rather, be compared to the ſun, which diſpenſes the ſame degree of light and heat to each individual of a multitude, however numerous and extenſive. The attention of the ſtudent ſeldom fails to be roufed and fixed by the attention of his teacher. The oppoſition of his rivals, the aſſiſtance of his friends, the praiſe or cenſure of his maſter and his ſchoolfellows, the hope of reward and the fear or ſhame of puniſhment; all theſe motives united produce ſuch exertions as no domeſtic teacher can hope to ſecure. By every exertion, too, his faculties naturally expand; confidence in his own powers increaſes by ſucceſs; and the pupil of a public ſchool often attains to an eminence in literature which a youth differently circumſtanced would not attempt, and which himſelf, perhaps, had not preſumed to expect. Each, indeed, is aware that a character eſtabliſhed amongſt a numerous claſs of ſchoolfellows will be very widely diffuſed in the world, and promote his advantage or his reputation in all the ſubſequent tranſactions of his life. And he to whom the palm of merit is adjudged, after an examination for honours and promotion, probably feels greater pride and pleaſure, and with better reaſon, than was ever felt by the ſucceſsful champion on the plains of Olympia, or in the circus of ancient Rome."

The following ſtrictures demand the ſerious conſideration of thoſe whoſe ample fortunes enable them to indulge their inordinate partiality for their ſons, under the ſpecious pretence of giving them the advantage of a domeſtic education.

"To the ſcheme of private and domeſtic tuition there are objections of at leaſt equal weight with thoſe which have been urged againſt public education. To engage a private tutor for a ſingle pupil is, perhaps, of all others the leaſt eligible mode of giving literary inſtruction. Men of talents and ſpirit can ſeldom be prevailed upon to undertake the taſk; and it is in vain to expect the due diſcharge of it from teachers of any other deſcription. The preceptor does not exert much zeal or diligence for his ſolitary pupil; and the exertions of the pupil will not be more than proportionate

portionate to thoſe of his preceptor. To prevent any ſeverity of diſcipline is generally one of the firſt principles of domeſtic tuition. Compulſion and correction, therefore, are in a great meaſure excluded. The youth has no rivals of his own age to ſtimulate his efforts, and no friends to aſſiſt or applaud them. Honour and ſhame, of the firſt importance in all other caſes, have hardly any place in the ſyſtem. Every thing therefore is languid and inefficient. Even the ſports of the private pupil, for want of aſſociates and competitors, have little animation and little pleaſure. He cannot compare his own acquiſitions with thoſe of others; and therefore eſtimates them rather by the meaſure of his own vanity than the ſtandard of truth. He is a coxcomb before he is a ſcholar. His books, indeed, will engage leſs of his attention than thoſe amuſements in which he is too liberally indulged, and for the ſake of which, in ſome degree, the plan of domeſtic education was adopted; and he will value himſelf leſs upon his progreſs in literature and ſcience than upon his taſte in dreſs, or his dexterity in the ſports of the field.

Nor is the boaſted advantage of purity of morals much better ſecured. The perpetual reſtraint under which the private pupil lives, and the conſtant preſence of thoſe much older than himſelf, do not ſuffer his propenſities and paſſions to appear in their true colours; and, conſequently, their courſe cannot be ſufficiently regulated, nor their exceſſes reſtrained. He does not grow open and ingenuous by unreſerved communication with his equals; but artful and deſigning, by watching the ſentiments of thoſe more advanced in age; and the ſelf-command which he appears to poſſeſs is often policy, not principle; hypocriſy, not virtue. He is almoſt inevitably taught inſolence and pride; for he is conſtantly attended, not as a helpleſs creature that perpetually ſtands in need of aſſiſtance, but as a perſon inveſted with rank and authority, by which he may demand that aſſiſtance as a privilege and right. There is always danger that he will be too much in the company of ſervants, and unlearn in the kitchen and the ſtable what he has been taught in the library and the drawing-room. If, indeed, the reſtraint impoſed upon him be not ſufficient to guard him againſt vulgarity and vice, it loſes the very benefit which it moſt profeſſes to ſecure: and if ſufficient for the preſent, there is ſome reaſon to apprehend ſtill greater exceſs when that reſtraint ſhall be removed. The time muſt come when the private pupils ſhall be truſted at large in the world; and ſuch men have ſometimes been obſerved to plunge more deeply into the moſt licentious pleaſures than thoſe for whom theſe pleaſures had leſs novelty, and therefore leſs attraction. This, indeed, is not much to be feared where the moral and religious principles have been duly cultivated and firmly eſtabliſhed. But the indulgence in which the private pupil is reared, ſeldom gives much ſtrength of mind or firmneſs of principle. He has been accuſtomed to deference and flattery. He will ſtill be ambitious of diſtinction: and it is but too probable that he will endeavour to compenſate the inferiority of his talents by taking the lead in all the extravagances of faſhion, or affecting a diſgraceful pre-eminence in vice."

"Suppoſing," ſays Dr. Barrow, "the point decided in favour of a public education; another queſtion immediately ariſes, on the choice of a ſchool." With regard to our public ſchools, he is of opinion, that their merits are nearly equal, and that the choice of a judicious parent will be directed by circumſtances which affect his immediate intereſt or convenience. But it is not ſo eaſy a matter to decide upon the reſpective claims to preference advanced by the numerous ſeminaries uſually known by the name of academies. Too many of the conductors of theſe ſeminaries hold out fallacious promiſes, and diſguiſe their knavery (for we cannot characteriſe the abuſe of the ſacred office of preceptor by a milder term) with ſo much art, that, in many inſtances, it is not diſcovered till a boy has loſt thoſe precious years which cannot be retrieved. Hence ariſes the neceſſity of due deliberation and careful inquiry on the part of parents before they entruſt their offspring to the care even of thoſe tutors who make the moſt ſpecious profeſſions of beſtowing upon their pupils an uncommon ſhare of pains and attention. In enumerating the qualities which ought to be united to form a ſchoolmaſter, Dr. Barrow requires that he ſhould be himſelf a ſcholar—of a good, moral character—of a cool and ſteady temper of mind—kind to his pupils, rather from principle than from extreme tenderneſs of diſpoſition—of a ſtrong conſtitution—and free from any deformity of perſon or awkwardneſs of addreſs, which, by rendering him an object of ridicule to his pupils, may tend to leſſen his authority over them. We believe he is amply juſtified by the fact, in his aſſertion, that "public opinion evidently leans in favour of the clergy of the eſtabliſhed church, as the moſt eligible inſtructors of youth:" and on this account we are ſurpriſed that he has devoted ſo large a portion of his fifth chapter to the purpoſe of diſſuading his readers from entruſting their children to the tuition of Diſſenters. As a great majority of the inhabitants of England are members of the eſtabliſhed church, their early prejudices will naturally incline them to favour the profeſſors of their particular mode of faith; and if any inſtances occur of diſſenting ſchoolmaſters continuing for any length of time to receive into their ſeminaries a conſiderable number of the members of the eſtabliſhed religion, the preference which is thus ſhewn to them muſt be grounded upon their well-tried ſkill and fidelity in the art of teaching. And is Dr. Barrow prepared to aſſert, that the honourable reward to which theſe qualities entitle their poſſeſſor is to be excluſively beſtowed upon the clergy of the eſtabliſhment, and that a ſound ſcholar and patient preceptor ought to be deprived of his means of ſubſiſtence, becauſe

becauſe he happens to be a Diſſenter? We are perſuaded that had he conſidered this point as a queſtion of practice rather than of theory, he would not have deemed it neceſſary to lay down a general rule, which at leaſt appears to be dictated by the jealous and unyielding harſhneſs of bigotry.

We would recommend to the general body of inſtructors of Britiſh youth, chapters 8 to 15, incluſive, of this eſſay, as containing the beſt plan of academical inſtruction which has hitherto been ſubmitted to their conſideration;—a plan which is evidently the reſult of mature reflection on facts collected by experience. The ſubjects diſcuſſed in theſe chapters are the following;—Grammars; the ſtudy of the Engliſh language; Writing, Arithmetic, and the Mathematics; the ſtudy of the Claſſics; the Art of Teaching; Mythology, Geography, Chronology, Hiſtory, and Novels; Compoſition in Proſe and Verſe. As the detail of a method of inſtruction in theſe various departments of ſtudy is obviouſly not a proper ſubject of abridgment, we muſt content ourſelves with referring ſuch of our readers as wiſh to become acquainted with the proceſs recommended by Dr. Barrow to the Eſſay itſelf. In addition, however, to the elementary books propoſed by him as proper to be put into the hands of the youthful ſtudent of the Greek language, we would beg leave to recommend Dalzel's Collectanea Græca Minora et Majora. The ſelection exhibited in theſe volumes is various and elegant, and the philological notes by which their contents are illuſtrated, explain with uncommon perſpicuity the principles and peculiarities of the Greek tongue. We are ſurpriſed that Dr. Barrow has not noticed theſe truly valuable treaſures of claſſic lore in his liſt of ſchool-books; and particularly ſo, as their utility is not impaired by a Latin tranſlation; againſt which fallacious aid of the ignorant and the idle, he has ſo ably proteſted in his 13th chapter.

In the laſt chapter of this Eſſay, Dr. Barrow has depicted, we truſt in ſomewhat too ſombre colours, the dangers with which the various orders of ſociety in theſe kingdoms are threatened in conſequence of the diſſemination of the extravagant principles which were produced in rank luxuriance from the hot-bed of the French revolution. His dread of the propagation of theſe principles has led him to regard with no ſmall degree of jealouſy the prevalent cuſtom of initiating our youth in the French language during their reſidence at ſchool. But, in addition to the general argument againſt this practice, drawn from the peril which accrues to the public morals from an indiſcriminate peruſal of the works of the French authors, he adduces others, which appear to be particularly founded upon

his experience as an inſtructor of youth, viz. the difficulty of obtaining the aſſiſtance of a competent and faithful teacher; and of enforcing obedience and reſpect to a foreign uſher on the part of boys who are, in general, more apt to ridicule his peculiarities than to attend to his inſtructions. He alſo contends, that the time which is uſually devoted at ſchool to a ſuperficial acquaintance with the French language, might be beſtowed upon objects of more value. His opinion onthi s point, he ſums up in the following terms:

"Let it be remembered, that whatever may be the portion of time beſtowed upon the French tongue at ſchool, and whatever may be the value of the objects neglected for its ſake, it will at laſt be very imperfectly acquired. At ſixteen or eighteen years of age, when the underſtanding of the pupil has attained to ſome degree of maturity, and he has made a conſiderable progreſs in other languages and in general ſcience, he will then learn more French, and to better purpoſe, with a private tutor, in a few months, than he would have obtained in all the years preceding, by the cuſtomary leſſons of an academy. This is certainly an important, and, in my opinion, an unanſwerable argument, that the earlier periods of education may be more beneficially employed. The foundation of French may undoubtedly be laid at ſchool: the grammar may be learnt; but the language can be thoroughly underſtood only at a more advanced period of life. The pronunciation is to be completely attained only by foreign travels."

In the precincts of the beſt regulated ſchools, "it muſt needs be that offences come"; and the ſubject of correction and compulſion claims, of courſe, the notice of every writer on education. Dr. Barrow, treating with juſt contempt the charletaniſm of thoſe who profeſs to manage numerous ſeminaries merely by gentle means, after enumerating ſeveral lighter methods of puniſhment, thus declares his decided opinion that in many caſes of juvenile tranſgreſſion, the only effectual correction is the *ratio ultima didaſcalorum:*

"Theſe expedients, and ſuch as theſe, will not be without their value and utility; but it will be found, that to enforce diligence, or to correct vice, the laſt reſource in all caſes muſt be the rod. Of all good diſcipline at ſchool, I have ever ſeen reaſon to believe, that this muſt continue to be, what it has hitherto been, the beginning and the end, the baſis and the completion. On this delicate and important point, indeed, it muſt not be diſſembled, that the judgment of Quintilian is againſt me. But by his own confeſſion, the general practice of ancient times, as well as of the beſt of our modern ſchools, was always in favour of my opinion.

Throughout the whole of the courſe of juvenile inſtruction which Dr. Barrow has detailed in theſe volumes, he invariably recommends the ſtrictneſs of ancient diſcipline;—he ſtrongly enforces

enforces the expediency of treating boys as boys. Hence, he feelingly deprecates that early introduction to the promiſcuous intercourſes of ſociety, which, under the ſpecious promiſe of communicating an early knowledge of the world, familiarizes our youth to the vices of manhood; and, whilſt he candidly appreciates the value of ornamental accompliſhments, he enters his caveat againſt that inordinate cultivation of them which is incompatible with the acquiſition of ſound learning. His diſquiſitions on the neceſſity and on the proper mode of religious inſtruction, and on the virtues and vices of boys, are entitled to the ſerious attention of all parents, guardians, and inſtructors of youth; and his defence of our Engliſh Univerſities is ably conducted, upon the principle, that wherever a conſiderable degree of practical utility is derived from human inſtitutions, it is not the part of the prudent reformer, but of the viſionary innovator, to proſcribe thoſe inſtitutions, becauſe their conſtitution is found to be defective when compared with the ſtandard of ſpeculative perfection.

We have devoted to the analyſis of this Eſſay on Education a larger portion of our Journal, than two duodecimo volumes may at firſt view ſeem to be entitled to; becauſe it is our deliberate opinion that their author has in them diſcuſſed, in a moſt maſterly manner, ſubjects of the greateſt importance;—ſubjects which muſt daily engage the attention of all Britiſh parents who occupy the middle and more elevated ſtations in ſociety. The future deſtiny of our country muſt in a great meaſure be regulated by the character and conduct of the riſing generation: we are, therefore, perſuaded, that we ſhall do good ſervice to the community to which we have the happineſs to belong, by giving additional notoriety to Dr. Barrow's honourable attempt to ſtop the torrent of frivolity, by enforcing the neceſſity of the inculcation of ſound learning by the only method by which it can be inculcated,—a recurrence to the ſtrictneſs of ancient diſcipline.

ART. CXVII. *The Chriſtian Guide; or an Attempt to explain, in a Series of connected Diſcourſes, the leading Articles of Chriſtianity: deſigned principally for the Uſe of Families, and young Perſons. By Charles Plumptre, M. A. Rector of Long Newton, in the County of Durham.* 8vo. pp. 349; price 7s. Rivingtons, London, 1802.

THESE Sermons were preached before a country congregation. The plan upon which they are compoſed, is thus ſtated by the Reverend Author, in his introductory diſcourſe:

"In order that you may be appriſed of what I intend to proſecute in my deſign, I muſt forewarn you that I ſhall begin by conſidering the ſad effects of man's diſobedience in the garden of Eden, which brought death into the world, and rendered human nature unfit for heavenly happineſs; whence I ſhall ſhew you the nature of that covenant, by which we were again made capable of ſalvation, ſo that 'as in Adam we all die, even ſo in Chriſt we ſhall all be made alive.' The next thing which I ſhall lay before you, will be the nature of the kingdom of Jeſus Chriſt, which was given him becauſe of his infinite love in condeſcending to become man, and making in his human nature reconciliation for mankind. This will lead me to conſider the form and conſtitution of that ſociety upon earth, which Chriſt called his church; in which I ſhall ſay a few words reſpecting the appointment and office of the miniſters which belong to it. I ſhall ſhew that, for the purpoſe of aſſiſting us in the performance of our duties, we have not only a Saviour interceding for us at the right hand of God; but a divine helper, ever ready to anſwer our petitions, and co-operate with our endeavours. My next ſubject will be two particulars, eſſential to our chriſtian calling; without both which we can never belong to Chriſt's kingdom, nor receive the benefits of it, which are therefore frequently and abſolutely required of us: namely, faith and repentance. The nature of the two ſacraments, as they are called, will come next under examination, which will be followed by ſhewing the inward principle of mind, with which all our moral actions and religious duties muſt be performed: after this I ſhall inſert a diſcourſe on chriſtian prayer. The whole I ſhall conclude, with conſidering the nature of that great change which we muſt all undergo, I mean death, as preparatory to the awful deciſion of our eternal condition, which will be made for us by the ſame perſon who firſt undertook to deliver us from the wrath of God, became our Redeemer, and will then act as our impartial judge." (pp. 10, &c.)

In a foregoing part of the ſame diſcourſe, our author declares, that

"The bible is the hiſtory of a regular *ſyſtem*, laid down by God himſelf for the recovery of mankind: that from the beginning of the ſacred volume, from the firſt verſe of Geneſis to the end of the Revelations*, there is but one entire *plan*, diſplaying through a ſeries of ages the moſt wonderful workings of a gracious and ſuperintending God, for the benefit of his creatures."

He then proceeds to obſerve;

"Now it muſt be very evident, that we ſhall preach more effectually for the end propoſed, if they, who hear us, have not only a competent acquaintance with particular parts of our religion, but a right view alſo of the whole, as a connected *ſcheme*." (pp. 8, 9.)

* This plural is a vulgar error, which a teacher of religion ought to avoid.

We

We are afraid, that divines, like the profeſſors of other branches of knowledge, are too much captivated with the advantages of beauty, perſpicuity, and uniformity, which reſult from the repreſentation of the peculiar ſubjects of their ſtudy, under the light of a compact, harmonious ſyſtem. We are far from denying the propriety, and even neceſſity, of a regular claſſification of the detached parts of every ſcience; of diſpoſing in a clear method the various and ſeemingly unconnected *facts* belonging to it. It is eſſential to a complete underſtanding of the ſubject in queſtion, that they ſhould be ſo arranged. But it is alſo eſſential that the *facts* ſhould be thoroughly aſcertained; that none ſhould be admitted as forming a part of the ſyſtem, but ſuch as have a diſtinct and material connection with it; and above all, that the ſeveral parts contributing to its formation, ſhould be aſſigned their proper relative place; ſo that none be eſtimated in a higher or leſs degree than ſuch as is abſolutely neceſſary to the conſiſtency and perfection of the whole.

If there be any one branch of knowledge to which theſe cautionary obſervations ſhould be applied above all others, we conceive it is theology. There is none ſurely, in which a ſyſtematic error *may* be attended with more pernicious effects: there is none which is profeſſed by ſuch a variety of individuals; there is none in which the profeſſors are ſo widely at variance with each other: and we may be allowed to add, (and perhaps the matter of fact has ariſen principally from the very fault we are deſirous to correct,) there is no portion of intereſting knowledge that is even now ſo imperfectly underſtood.

We perceive, and with unfeigned pleaſure, by the ſentiments which our author expreſſes in various parts of his work, that his heart and feelings are chriſtian, though he may have given an incorrect view of ſome parts of the chriſtian ſcheme. We are therefore not afraid leſt he ſhould demand in an angry tone, *quorſum hæc tam putida tendant?* Yet he may feel an anxiety to be informed, where and how his view of the ſcheme of our religion is defective.—We are not always inclined, nor would it be always proper, to anſwer ſuch a queſtion. It is our duty to point out defects, but it would be ſometimes both a delicate and difficult taſk to correct them. Error may occaſionally be perceived, where a complete view of truth cannot be obtained. And it may appear invidious to dwell upon the defects of a writer, when many marks of a right intention and ſound judgment muſt neceſſarily be paſſed over in ſilence. As however we can cite an inſtance, in which a moſt reſpectable writer fell into a ſimilar miſtake, we ſhall not

ſcruple

ſcruple pointing out one defect in Mr. Plumptre's repreſentation of the chriſtian ſcheme, which forcibly attracted our attention. Mr. P. wherever it is poſſible, and often where it is not neceſſary, introduces a perſonage, whom the enemies of revelation have eagerly taken occaſion to repreſent as having an undue ſhare in the important events of man's tranſgreſſion and redemption—we mean the Devil. And it muſt be confeſſed, that ſome defenders of Chriſtianity, by their incorrect views and incautious expreſſions, concerning this malignant being, have expoſed their cauſe to an imputation of feebleneſs, which could only be urged in conſequence of their injudicious, though unintentional, miſrepreſentations. From this defect, our author's view of religion, as a ſcheme, does not appear to us altogether free. If our readers would take the trouble, as we have done, to reckon up the variety of inſtances in which the tempter of mankind is here introduced, and would then examine how often, or rather how ſeldom, he is alluded to in the Scriptures, where the ſame occaſion *might* have been afforded for making mention of him, they will probably think, as we do, that our author, having made him a prominent actor in the ſcheme, which he was going to delineate, determined never to loſe ſight of him at any convenient opportunity. We have however aſſured Mr. P. that he has the conſolation of erring in good company; and ſhall now proceed to ſtate the fact to which we alluded.

A divine of the laſt century, who deſervedly obtained reputation by ſome profeſſional tracts, conceived that he had, after much ſtudy, acquired a clear view of the ſcheme of human redemption. He accordingly put his thoughts together, and printed a volume, intitled the Rationale; deſigning to give an accurate repreſentation of the chriſtian doctrines upon a regular plan. Some friends, who ſaw the work, obſerved ſo many defects in it, from an attachment to the ſyſtem which he had formed in his own mind, and particularly from the important part which he had aſſigned to the agency of the devil, that they prevailed upon him to ſuppreſs it. The work was accordingly buried in oblivion, and with ſo much care, that, we believe, very few copies ever got abroad. We have ſeen one, and one only; but for very obvious reaſons conceal the author's name.

We have taken the liberty of making theſe remarks, in the hope that they may be uſeful not only to our author, but to others who employ themſelves in that moſt important and intereſting ſtudy, religion. As Mr. Plumptre has offered himſelf to our conſideration, under the character of a chriſtian guide, it is our duty to inform the reader, that it is poſſible for a guide to ſtep a little out of the right road: more particularly where it

it is perplexed by ſo many windings and turnings, as the experience of ſo many centuries has ſhewn to be the caſe with the road in queſtion. In an intricate and difficult paſſage, it is the bounden duty of a guide to poſſeſs himſelf of the beſt information from thoſe who have travelled the way before him. He muſt not reſt ſatisfied with the firſt account he may chance to meet with, but explore the way himſelf. Where he is in doubt, he muſt ſtop and examine the ſources of the intelligence he may collect; and after full conſideration, adopt that which ſhall appear to be furniſhed by travellers, who are intelligent, and not likely to miſlead.

If the guide before us had ſatisfied himſelf with pointing out the road to the inhabitants of his own village, he might have made ſome miſtakes, but the conſequences of error might not have been conſiderable, becauſe they would comparatively have affected ſo few individuals. When, however, he aſſumes the office of a guide to the whole chriſtian world, it becomes neceſſary to inquire what pains he has taken to obtain the knowledge requiſite for the performance of ſo difficult and ſo important a taſk. Unfortunately, we think him not only inaccurate in ſome material points of the outline, which he has drawn; but we alſo obſerve, that in filling up that outline, he has ſatisfied himſelf with an haſty and ſuperficial view of many particulars, which were neceſſary in order to fill it up accurately. We cannot in any inſtance diſcover traces of a critical acquaintance with the language of the holy ſcriptures. On the contrary, Mr. P. defers implicitly to all commonly received interpretations; and never ſeems to have carried his views beyond the authorized tranſlation. A country clergyman may unqueſtionably addreſs his pariſhioners properly and uſefully, without entering minutely into the ſignification of every paſſage, which he may quote from ſcripture. But when his labours extend beyond a temporary addreſs to his flock; when they aſſume a permanent form, by being committed to the preſs; in that caſe, we conceive that any material difference of interpretation ſhould be noticed, and certainly that every acknowledged error ſhould be corrected. We ſhall produce a few inſtances, in which, whether our author be right or wrong in the ſenſe which he affixes to the ſeveral phraſes, he ought, according to our conception of the duties of a chriſtian guide, to have taken ſome notice of the opinion of others: and this more eſpecially when the credibility of the religion may be affected by the interpretation, as is the caſe in any prophetic declaration.

Page 66, treating of the kingdom of Chriſt, Mr. P. obſerves;

" It

"It is hardly possible not to mention the wicked attempts to destroy it, lately made by the agents of satan; for such there are who have conspired to its destruction. But we know that the *gates of hell* shall not prevail against it."

Again, page 111;

"We are assured by our Lord himself, that the rock on which his church is built, shall not be thrown down, and that the *gates of hell* shall not prevail against it: for the kingdom of satan shall in the end be utterly destroyed."

The context here does not permit us to doubt in what sense the phrase "gates of hell" is used by our author. Can he then be ignorant that ἅιδου πυλαι is, in the Greek language, a most common periphrasis for "death?" and that this, which we believe is the real meaning of the words, in the passages alluded to (Matt. xvi. 18, and the parallel places) gives an entirely different construction of our Lord's declaration.* Page 52, in representing the sense of Matt. xxviii. 20, he says, this is an assurance from Christ, that his kingdom "shall last to *the end of all earthly things*." So in page 65, "Jesus also informs us, that he will be with his church alway, even unto the *end of the world*. As long, therefore, as this world which we inhabit shall endure, so long will the kingdom of Christ continue." Ἡ συντέλεια τοῦ αἰῶνος, is the phrase rendered, "the end of the world;" and, in some passages of the New Testament, beyond all doubt, means "the conclusion of the age," or of the Jewish dispensation.† We will not pronounce dogmatically, that such alone can be the sense of this passage; but we are persuaded that the passage will bear such a sense, and think that it should have been noticed in the present publication. P. 110; Our author takes in a literal sense the figurative expression, (Luke xxii. 3,) "then entered Satan into Judas." Let us hear what Calvin says upon this point: "Nimis vero insulsè delirant, qui diabolum fingunt essentialitèr, ut loquuntur, Judam intrâsse."‡

The holy scriptures preserve a very marked, and, we believe, an invariable, distinction between the terms διάβολος and δαιμόνιον. This distinction is not observed in the work before us;

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* See the passages collected by Wetstein. He does not quote Isaiah xxxviii. 10, in the version of the Seventy, which would have been more to his purpose than any one of his citations. Πορεύσομαι ἐν πύλαις ἅιδου, is properly rendered "I shall go to the gates of the grave."

† Le Clerc has it "usque ad consummationem sæculi." See Nisbett's Triumphs of Christianity, Append. 1.

‡ Ad Joh. xiii. 27.

us; and, ſo far as paſſages cited from ſcripture are concerned, Mr. P. may allege the authority of our tranſlation. But as in page 114, he has uſed the term "demons" with the ſtricteſt propriety, we wiſh that he had adhered to it where it was equally required; as in pp. 165, 166. In the diſcourſe upon the new covenant, p. 38, our author, *referring* * to Heb. ix. 15, &c. interprets διαθηκη as a *will*, and not as a *league*. Poſſibly he is not aware that Dr. Sykes has given an elaborate expoſition of the paſſage, and urged ſome ſtrong arguments in order to prove that here, as in other parts of ſcripture, it means covenant. If we recollect that the new, and the old, are expreſsly contraſted by the ſacred writer, Dr. Sykes's arguments receive additional weight.

We will not purſue theſe obſervations further. To point out defects, is a very uſeful but by no means a pleaſing taſk. If we appear to dwell upon ſome objects that are minute, and others that are dubious, we are by no means impelled by a wiſh to catch at petty faults, but by the conviction, in which we are ſure our author ſhares, that a work, executed upon the preſent plan, ought to be preſerved as carefully as poſſible from every tendency to error.

The ſtyle of theſe diſcourſes is in general well adapted to the comprehenſion of thoſe who form the bulk of a common congregation. And in ſpite of the exceptions which we have felt ourſelves called upon to ſtate, they are honourable to the preacher, as a mark of his anxiety to fulfil that important part of his miniſterial functions, which conſiſts in public inſtruction. We muſt not however content ourſelves with general praiſe, but produce ſome inſtances, which may enable our readers to join in this commendation.

"I am not pleading here for the neceſſity of minding nothing but religious acts, but for that attention to our calling, as partakers of the covenant which Chriſt hath ſealed for us, as ſubjects of his kingdom, members of his church, and inheritors of heaven, which ſhould at all times influence our conduct, and ſhew itſelf in habitual holineſs of mind. For the very buſineſs of our preſent life is to bring the mind into this bleſſed temper, ſo that whatever we do, we may do all to the glory of God, never forgetting that he is our Creator, and that his ſon is our Saviour and Redeemer; never, when we pray, doing it languidly, and with divided attention; never, when we have an opportunity of ſerving our fellow creatures, avoiding

* We ought rather to ſay, *alluding* to. For Mr. Plumptre avowedly makes no references. See his preface. This we think wrong. Is it conſiſtent with the character of a *guide* to throw down *direction-poſts*?

ing the occaſion, like the prieſt, who paſſed by on the other ſide; nor reſiſting the demand upon us, like the Levite, who looked upon the poor Samaritan only, and paſſed on. Such an attention, if we will make the experiment, will coſt us no trouble, when once familiar with the principle upon which the Saviour expects us to act, it will flow ſpontaneouſly, and ſhew itſelf as regularly as the fruit upon a healthy tree. Indeed this is the delight of having a good heart, ſuch a one as is devoted to the ſervice of God; that it is even recompenſing itſelf with the moſt exquiſite ſenſations for having performed, what it would have been labour not to have done. For when it is once filled with the love of God, not to perform his commands, is the moſt tormenting violence, and therefore it is a certain ſign, that all within us is not as it ſhould be, when we avoid our duty, put it off by idle excuſes, or do it negligently. And it is very eaſy to diſcover, whether we love the world or heaven moſt, by the very different manner in which we tranſact the concerns of the one or of the other. For I will freely grant, that we muſt attend to the intereſts of this life, as well as of the next; each have their claim, but each cannot be followed with the ſame degree of attention and ardour. Wherefore, on which ever ſide we are ſeen to labour moſt, there we may be certain is our heart." (pp. 2[illegible]3, &c.)

"Let us conſider in a more general way, the ſubjects of a chriſtian's prayer, which may be divided into two kinds, things temporal and things ſpiritual. Things temporal may comprehend, not only ſuch as we have need of for our bodily ſuſtenance or cloathing, but every thing that may tend to the preſervation, increaſe, and return of public or private happineſs. Spiritual things are of a very different kind, and the peculiar ſubjects of our ſupplications: it is required of us, that we make them the firſt object of our thoughts and prayers, in as much as proviſion for our immortal ſouls is of more importance than any bodily or worldly conſideration. The chriſtian, being inſtructed in ſpiritual things, riſes, beyond conception, above the unconverted heathen; he has views and hopes of future good; he has apprehenſion alſo, and fear of future evil, which no worldly wiſdom can inſpire. If, with the virtuous heathen, he believes, is aſſured there is a God, who made and governs all things here below; he leaves him at an awful diſtance in his knowledge of a Redeemer, and of a divine aſſiſtant. When therefore, the chriſtian kneels in prayer, he elevates his ſoul beyond all earthly views; he converſes, if I may ſo ſay, with God, according to that knowledge of his attributes, and love for his creatures, which his goſpel has given them. Hence he aſks for bleſſings which the unbeliever cannot aſk for; he feels an aſſurance of being heard, which no other religion but his own can give, he prays with confidence, becauſe he has an interceſſor at the right hand of God; he ſeeks for divine aſſiſtance and comfort to his ſoul, becauſe he knows that there is a Spirit who will impart his gracious help to thoſe that ſeek it fervently. Thus St. Paul directs, 'Seeing that we have a great High-Prieſt, who is paſſed into the heavens, Jeſus the Son of God, let us come boldly unto the throne of grace, that

that we may obtain mercy, and find grace to help in time of need; let us draw near in full aſſurance of faith." (p. 313.)

"This doctrine of a reſurrection to life from the grave, however received by the Jews, (ſome of whom, we know, thought it incredible,) was matter of aſtoniſhment and unbelief to the heathen, when enforced upon them by the apoſtles and the ſucceeding preachers of the goſpel. By us, who have been brought up in the belief of it, and to whom it has grown familiar by our education among Chriſtians, in a Chriſtian country, bleſſed with a form of Chriſtian worſhip, it is not received with amazement, nor heard with offence. Yet, I fear, we ſeldom dwell upon it as the importance of it deſerves: it ſeems to have as little influence on ſome men as if our bleſſed Saviour had never revealed it; as if there were to be no ſuch event; or as if nothing affecting us were to be the conſequence of a reſurrection from the grave. Ignorant of the doctrine, men cannot be, but by their own fault, or ſome lamentable circumſtance in their lives; for Jeſus hath, in his diſcourſes, not only declared the fact itſelf ſimply, but the purpoſe for which men ſhall be raiſed, and the manner in which he will come to judge them, and how he will proceed when ſeated upon the throne of glory. St. Paul alſo hath, in a very full anſwer to the objections that had been brought by unbelievers, ſhewn the poſſibility of the body's being raiſed from the duſt; though at the ſame time that it will undergo a change, by which, though not deſtroying its identity or ſameneſs, it will be fitted for its future deſtination of happineſs or miſery." (p. 336.)

ART. CXVIII. *Letters written by the late Earl of Chatham to his Nephew Thomas Pitt, Eſq. afterwards Lord Camelford, then at Cambridge.* 8vo. pp. 104. Price 5*s*. Payne, London. 1804.

A COLLECTION of Letters written by the illuſtrious Earl of Chatham, and uſhered to general notice by the prefatory remarks of Lord Grenville, cannot fail to excite a conſiderable degree of intereſt. Hence, we are willing to flatter ourſelves, that the publication of this little volume will be productive of benefit to the nation at large. It appears to us to be well calculated to promote what the noble editor juſtly ſtyles, "the inſeparable intereſts of learning, virtue, and religion;"—and we ſuſpect that there are not a few characters to be found in the higher circles of Britiſh ſociety who will be inclined to regard leſſons of ſound morality as much more entitled to reſpectful conſideration when they flow from the heart of a conſummate ſtateſman, declaring his ſentiments in the confidence of friendſhip, than when they are inculcated by the profeſſional labours of the divine.

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The name of Chatham is dear to every Briton who feels an honeſt pride in contemplating the glory of his native land. Whether we call to mind the ſucceſsful promptitude and deciſion which characteriſed the bold and comprehenſive meaſures of that great patriot during the period of his brilliant adminiſtration; or the unyielding firmneſs with which, for ſo many years, he perſiſted in proteſting againſt plans which ſad experience proved to be detrimental to his country, he is alike entitled to our admiration and reverence. It muſt, however, be acknowledged, that the circumſtances of the latter portion of his political life compelled him almoſt uniformly to appear before the public in the formidable character of the ſtern reprover of vice and folly; and that at all times the ſenſe of his commanding talents was felt to ſuch a degree by almoſt every one who approached him, that it was difficult to regard him with "that perfect love which caſteth out fear." But in theſe Letters, which we take the earlieſt opportunity of ſtrongly recommending to the attention of our readers, we contemplate with unmixed delight the faithful and tender guardian aſſiduouſly directing his kinſman to the pure fountain of knowledge, and anxiouſly ſhielding him, by impreſſive exhortations, from the influence of the temptations incident to the dangerous ſeaſon of youth.

The Letters in queſtion are twenty-three in number, and are addreſſed, as the title-page of the volume imports, to Mr. Thomas Pitt, afterwards Lord Camelford, during his reſidence at the Univerſity of Cambridge. They do not contain a regular plan of ſtudy, "but ſuch detached obſervations on the extenſive ſubjects to which they relate, as occaſion might happen to ſuggeſt in the courſe of familiar correſpondence *."

As epiſtolary communications of this nature do not afford a fit ſubject for an analytical review, we are of opinion that we ſhall beſt gratify the curioſity of our readers by a ſelection which may be generally intereſting. And we cannot, perhaps, more deciſively demonſtrate the generous intereſt which Lord Chatham took in the welfare of his young relative, and the perſuaſive energy with which he exhorted him to purſue that courſe of conduct which bade fair to lead him to honour and happineſs, than by tranſcribing the excellent advice which he tranſmitted to him on his firſt ſettling at the Univerſity of Cambridge.

"LETTER III.

"My dear nephew, Bath, Jan. 12th, 1754.

"Your letter from Cambridge affords me many very ſenſible pleaſures; firſt, that you are at laſt in a proper place for ſtudy and improvement,

* Preface, p. viii.

improvement, inſtead of loſing any more of that moſt precious thing, time, in London: in the next place, that you ſeem pleaſed with the particular ſociety you are placed in, and with the gentleman to whoſe care and inſtructions you are committed: and, above all, I applaud the ſound, right ſenſe, and love of virtue, which appears through your whole letter. You are already poſſeſſed of the true clue to guide you through this dangerous and perplexing part of your life's journey, the years of education; and upon which the complexion of all the reſt of your days will infallibly depend: I ſay, you have the true clue to guide you, in the maxim you lay down in your letter to me, namely, that the uſe of learning is, to render a man more wiſe and virtuous; not merely to make him more learned. Macte tuâ virtute:—Go on, my dear boy, by this golden rule, and you cannot fail to become every thing your generous heart prompts you to wiſh to be, and that mine moſt affectionately wiſhes for you. There is but one danger in your way; and that is, perhaps, natural enough to your age, the love of pleaſure, or the fear of cloſe application and laborious diligence. With the laſt there is nothing you may not conquer; and the firſt is ſure to conquer and enſlave whoever does not ſtrenuouſly and generouſly reſiſt the firſt allurements of it, leſt, by ſmall indulgences, he fall under the yoke of irreſiſtible habit. Vitanda eſt improba Siren, Deſidia, I deſire may be affixed to the curtains of your bed, and to the walls of your chambers. If you do not riſe early, you never can make any progreſs worth talking of; and another rule is, if you do not ſet apart your hours of reading, and never ſuffer yourſelf or any one elſe to break in upon them, your days will ſlip through your hands unprofitably and frivolouſly; unpraiſed by all you wiſh to pleaſe, and really unenjoyable to yourſelf. Be aſſured, whatever you take from pleaſure, amuſements, or indolence, for theſe firſt few years of your life, will repay you a hundred fold, in the pleaſures, honours, and advantages of all the remainder of your days. My heart is ſo full of the moſt earneſt deſire that you ſhould do well, that I find my letter has run into ſome length, which you will, I know, be ſo good to excuſe. There remains now nothing to trouble you with but a little plan for the beginning of your ſtudies, which I deſire, in a particular manner, may be exactly followed in every tittle. You are to qualify yourſelf for the part in ſociety to which your birth and eſtate call you. You are to be a gentleman of ſuch learning and qualifications as may diſtinguiſh you in the ſervice of your country hereafter; not a pedant, who reads only to be called learned, inſtead of conſidering learning as an inſtrument only for action. Give me leave, therefore, my dear nephew, who have gone before you, to point out to you the dangers in your road, to guard you againſt ſuch things as I experience my own defects to ariſe from; and at the ſame time, if I have had any little ſucceſſes in the world, to guide you to what I have drawn many helps from. I have not the pleaſure of knowing the gentleman who is your tutor, but I dare ſay he is every way equal to ſuch a charge, which I think no ſmall one. You will communicate this letter to him; and I hope he will be ſo

good to concur with me as to the courſe of ſtudy I deſire you may begin with; and that ſuch books, and ſuch only, as I have pointed out, may be read. They are as follows: Euclid; a courſe of logic; a courſe of experimental philoſophy; Locke's Conduct of the Underſtanding; his Treatiſe alſo on the Underſtanding; his Treatiſe on Government; and Letters on Toleration. I deſire, for the preſent, no books of poetry but Horace and Virgil: of Horace the Odes, but above all, the Epiſtles and Ars Poetica. Theſe parts, nocturnâ verſate manu, verſate diurnâ. Tully de Officiis, de Amicitiâ, de Senectute; his Catilinarian Orations and Philippics. Salluſt. At leiſure hours, an abridgment of the Hiſtory of England to be run through, in order to ſettle in the mind a general chronological order and ſeries of principal events, and ſucceſſion of kings: proper books of Engliſh hiſtory, on the true principles of our happy conſtitution, ſhall be pointed out afterwards. Burnet's Hiſtory of the Reformation, abridged by himſelf, to be read with great care. Father Paul on beneficiary matters, in Engliſh. A French maſter; and only Moliere's Plays to be read with him, or by yourſelf, till you have gone through them all. Spectators, eſpecially Mr. Addiſon's papers, to be read very frequently at broken times in your room. I make it my requeſt that you will forbear drawing, totally, while you are at Cambridge; and not meddle with Greek, otherwiſe than to know a little the etymology of words in Latin, or Engliſh, or French; nor to meddle with Italian. I hope this little courſe will ſoon be run through: I intend it as a general foundation for many things, of infinite utility, to come as ſoon as this is finiſhed.

"Believe me, with the trueſt affection,

"My dear Nephew,

"Ever yours.

"Keep this letter, and read it again."

It ſhould ſeem that Mr. Thomas Pitt had no ſooner gone through the ceremony of matriculation than he was invited by ſome of thoſe diſſipated characters who, we believe, were formerly much more abundant in our univerſities than they are at preſent, to partake in their follies and vices. In the fourth letter of this volume, his uncle congratulates him on his fortitude in reſiſting their ſolicitations, and gives him very prudent inſtructions as to the mode of behaviour which it would be expedient for him to adopt towards them. This important topic ſuggeſts to him ſome exhortations on the ſubject of religious feelings, which we would earneſtly recommend to the ſerious conſideration of thoſe who entertain the notion, that though religion may be a convenient curb to reſtrain the impetuous paſſions of the lower orders of ſociety, it is a ſubject beneath the attention of the great.

LETTER

LETTER IV.

" My dear Nephew, Bath, Jan. 14, 1754.

" You will hardly have read over one very long letter from me before you are troubled with a ſecond. I intended to have writ ſoon, but I do it the ſooner on account of your letter to your aunt, which ſhe tranſmitted to me here. If any thing, my dear boy, could have happened to raiſe you higher in my eſteem, and to endear you more to me, it is the amiable abhorrence you feel for the ſcene of vice and folly, (and of real miſery and perdition, under the falſe notion of pleaſure and ſpirit,) which has opened to you at your college, and, at the ſame time, the manly, brave, generous, and wiſe reſolution and true ſpirit with which you reſiſted and repulſed the firſt attempts upon a mind and heart, I thank God, infinitely too firm and noble, as well as too elegant and enlightened, to be in any danger of yielding to ſuch contemptible and wretched corruptions. You charm me with the deſcription of Mr. Wheler; and while you ſay you could adore him, I could adore you for the natural, genuine love of virtue which ſpeaks in all you feel, ſay, or do. As to your companions, let this be your rule:—Cultivate the acquaintance with Mr. Wheler which you have ſo fortunately begun: and, in general, be ſure to aſſociate with men much older than yourſelf; ſcholars whenever you can; but always with men of decent and honourable lives. As their age and learning, ſuperior both to your own, muſt neceſſarily, in good ſenſe, and in the view of acquiring knowledge from them, entitle them to all deference, and ſubmiſſion of your own lights to theirs, you will particularly practiſe that firſt and greateſt rule for pleaſing in converſation, as well as for drawing inſtruction and improvement from the company of one's ſuperiors in age and knowledge, namely, to be a patient, attentive, and well-bred hearer, and to anſwer with modeſty; to deliver your own opinions ſparingly and with proper diffidence; and if you are forced to deſire further information or explanation upon a point, to do it with proper apologies for the trouble you give; or, if obliged to differ, to do it with all poſſible candour, and an unprejudiced deſire to find and aſcertain truth, with an entire indifference to the ſide on which that truth is to be found. There is likewiſe a particular attention required to contradict with good manners; ſuch as, begging pardon, begging leave to doubt, and ſuch like phraſes. Pythagoras enjoined his ſcholars an abſolute ſilence for a long noviciate. I am far from approving ſuch a taciturnity: but I highly recommend the end and intent of Pythagoras's injunction; which is to dedicate the firſt parts of life more to hear and learn, in order to collect materials, out of which to form opinions founded on proper lights, and well examined ſound principles, than to be preſuming, prompt, and flippant, in hazarding one's own ſlight, crude notions of things; and thereby expoſing the nakedneſs and emptineſs of the mind, like a houſe opened to company before it is fitted either with neceſſaries or any ornaments for their reception and entertainment. And not only will this dif-

grace follow from such temerity and presumption, but a more serious danger is sure to ensue, that is, the embracing errors for truths, prejudices for principles; and when that is once done, (no matter how vainly and weakly,) the adhering perhaps to false and dangerous notions only because one has declared for them, and submitting, for life, the understanding and conscience to a yoke of base and servile prejudices, vainly taken up and obstinately retained. This will never be your danger; but I thought it not amiss to offer these reflections to your thoughts. As to your manner of behaving towards these unhappy young gentlemen you describe, let it be manly and easy; decline their parties with civility; retort raillery with raillery, always tempered with good breeding; if they banter your regularity, order, decency, and love of study, banter in return their neglect of them; and venture to own frankly, that you came to Cambridge to learn what you can, not to follow what they are pleased to call pleasure. In short, let your external behaviour to them be as full of politeness and ease as your inward estimation of them is full of pity, mixed with contempt. I come now to the part of the advice I have to offer to you which most nearly concerns your welfare, and upon which every good and honourable purpose of your life will assuredly turn: I mean, the keeping up in your heart the true sentiments of religion. If you are not right towards God, you can never be so towards man: the noblest sentiment of the human breast is here brought to the test. Is gratitude in the number of a man's virtues? If it be, the highest benefactor demands the warmest returns of gratitude, love, and praise: Ingratum qui dixerit, omnia dixit. If a man wants this virtue, where there are infinite obligations to excite and quicken it, he will be likely to want all others towards his fellow-creatures, whose utmost gifts are poor compared to those he daily receives at the hands of his never-failing Almighty Friend. "Remember thy Creator in the days of thy youth," is big with the deepest wisdom. "The fear of the Lord is the beginning of wisdom; and an upright heart,—that is understanding."—This is eternally true, whether the wits and rakes of Cambridge allow it or not: nay, I must add of this religious wisdom, "her ways are ways of pleasantness, and all her paths are peace;"—whatever your young gentlemen of pleasure think of a w——e and a bottle, a tainted health and battered constitution. Hold fast, therefore, by this sheet-anchor of happiness,—religion: you will often want it in the times of most danger; the storms and tempests of life. Cherish true religion as preciously as you will fly with abhorrence and contempt superstition and enthusiasm. The first is the perfection and glory of the human nature; the two last, the depravation and disgrace of it. Remember, the essence of religion is—a heart void of offence towards God and man; not subtle, speculative opinions, but an active vital principle of faith. The words of a heathen were so fine, that I must give them to you: Compositum jus, fasque animi, sanctosque recessus mentis, et incoctum generoso pectus honesto.

"Go

"Go on, my dear child, in the admirable diſpoſitions you have towards all that is right and good, and make yourſelf the love and admiration of the world! I have neither paper nor words to tell you how tenderly

"I am yours."

In the courſe of his inſtructions on the ſubject of Engliſh hiſtory, Lord Chatham recommended to his nephew the ſtudy of ſome of Bolingbroke's works, and Clarendon's Hiſtory of the Rebellion. As the noble editor of this volume thinks that his lordſhip has unwarrantably extolled the former, and depreciated the latter, of thoſe celebrated writers, he expreſſes his opinion of their reſpective merits in the following terms:

"Of the courſe of ſtudy which theſe letters recommend, little can be neceſſary to be ſaid by their editor. He is, however, anxious that a publication calculated to produce extenſive benefit ſhould not, in any ſingle point, miſlead even the moſt ſuperficial reader: nor would he, with all the deference which he owes to the authority of Lord Chatham, willingly appear to concur in the recommendation or cenſure of any works on which his own judgment is materially different from that which he is now the inſtrument of delivering to the world.

"Some early impreſſions had prepoſſeſſed Lord Chatham's mind with a much more favourable opinion of the political writings of Lord Bolingbroke than he might himſelf have retained on a more impartial conſideration. To a reader of the preſent day, the "Remarks on the Hiſtory of England" would probably appear but ill entitled to the praiſes which are in theſe letters ſo liberally beſtowed upon them. For himſelf, at leaſt, the editor may be allowed to ſay, that their ſtyle is, in his judgment, declamatory, diffuſe, and involved; deficient both in elegance and in preciſion, and little calculated to ſatisfy a taſte formed, as Lord Chatham's was, on the pureſt models of claſſic ſimplicity. Their matter he thinks more ſubſtantially defective: the obſervations which they contain, diſplay no depth of thought or extent of knowledge; their reaſoning is, for the moſt part, trite and ſuperficial; while on the accuracy with which the facts themſelves are repreſented, no reliance can ſafely be placed. The principles and character of their author, Lord Chatham himſelf condemns with juſt reprobation. And when in addition to this general cenſure he admits, that in theſe writings the truth of hiſtory is occaſionally warped, and its application diſtorted for party purpoſes, what farther notice can be wanted of the caution with which ſuch a book muſt always be regarded?

Lord Chatham appears to have recommended to his nephew, at the ſame time, the ſtudy of a very different work,—the Hiſtory of Clarendon: but he ſpeaks with ſome diſtruſt of the integrity of that valuable writer. When a ſtateſman traces, for the inſtruction of poſterity, the living images of the men and manners of his time, the paſſions by which he has himſelf been agitated, and the revo-

lutions in which his own life and fortunes were involved, the picture will doubtleſs retain a ſtrong impreſſion of the mind, the character, and the opinions of its author. But there will always be a wide interval between the bias of ſincere conviction and the diſhoneſty of intentional miſrepreſentation.

"Clarendon was unqueſtionably a lover of truth, and a ſincere friend to the free conſtitution of his country. He defended that conſtitution in parliament, with zeal and energy, againſt the encroachments of prerogative, and concurred in the eſtabliſhment of new ſecurities neceſſary for its protection. He did, indeed, when theſe had been obtained, oppoſe with equal determination thoſe continually-increaſing demands of parliament which appeared to him to threaten the exiſtence of the monarchy itſelf: deſirous, if poſſible, to conciliate the maintenance of public liberty with the preſervation of domeſtic peace; and to turn aſide from his country all the evils to which thoſe demands immediately and manifeſtly tended.

The wiſh was honourable and virtuous; but it was already become impracticable. The purpoſes of irreconcileable ambition, entertained by both the contending parties, were utterly inconſiſtent with the re-eſtabliſhment of mutual confidence. The parliamentary leaders openly graſped at the excluſive poſſeſſion of all civil and all military authority: and, on the other hand, the perfidy with which the king had violated his paſt engagements ſtill rankled in the hearts of his people, whoſe juſt ſuſpicions of his ſincerity were continually renewed by the unſteadineſs of his conduct, even in the very moments of freſh conceſſions: while, amongſt a large proportion of the community, every circumſtance of civil injury or oppreſſion was inflamed and aggravated by the utmoſt violence of religious animoſity.

"In this unhappy ſtate the calamities of civil war could no longer be averted; but the miſeries by which the conteſt was attended, and the military tyranny to which it ſo naturally led, juſtified all the fears of thoſe who had from the beginning moſt dreaded that terrible extremity.

"At the Reſtoration the ſame virtuous ſtateſman protected the conſtitution againſt the blind or intereſted zeal of exceſſive loyalty: and if Monk had the glory of reſtoring the monarchy of England, to Clarendon is aſcribed the merit of re-eſtabliſhing her laws and liberties—a ſervice no leſs advantageous to the crown than honourable to himſelf, but which was numbered among the chief of thoſe offences for which he was afterwards abandoned, ſacrificed, and perſecuted, by his unfeeling, corrupt, and profligate maſter.

"Theſe obſervations reſpecting one of the moſt upright characters of our hiſtory are here delivered with freedom, though in ſome degree oppoſed to ſo high an authority. The habit of forming ſuch opinions for ourſelves, inſtead of receiving them from others, is not the leaſt among the advantages of ſuch a courſe of reading and reflection as Lord Chatham recommends."

We

We have been prompted to make the foregoing copious extracts from the preface to this volume, not only by a perſuaſion that the ſentiments of two diſtinguiſhed Britiſh ſtateſmen with reſpect to the conduct of two of the moſt eminent of their predeceſſors is matter of laudable curioſity, but alſo by our ſenſe of the candour with which Lord Grenville eſtimates the proceedings of Charles I. and his opponents, and of the juſtice which he has rendered to the character of Clarendon.

ART. CXIX. *Philoſophical Tranſactions of the Royal Society of London, for the Year* 1802. Both Parts.

I. The Croonian Lecture. *On the Power of the Eye to adjuſt itſelf to different Diſtances, when deprived of the Cryſtalline Lens.* By Everard Home, Eſq.

DR. Young, in the Bakerian Lecture for 1801, related ſome experiments, from which he was led to ſuppoſe, that perſons who were deprived of the cryſtalline lens could not adjuſt their eye to different diſtances: Mr. H. here endeavours to ſhow the contrary. He found ſome difficulty in the uſe of Dr. Young's optometer with the lens, and therefore made the experiments with one, of nearly the ſame conſtruction, but without any glaſs. With this inſtrument, the faculty of adjuſtment in a perſon from whom the cryſtalline lens had been extracted, did not ſeem to be totally loſt, although it was certainly diminiſhed. But it is proper to remark, that the power of viſion, in the perſon on whom the experiment was tried, was ſo ſuperior to what is uſually found in perſons who have been deprived of the lens, that this experiment is incapable of affording the conviction which is neceſſary.

II. The Bakerian Lecture. *On the Theory of Light and Colours.* By Thomas Young, M. D.

THE preference formerly given by Dr. Young to the undulatory theory of light, was, by a further inveſtigation of the colours of thin plates, converted into a conviction of the truth of this theory: and by examining the writings of Newton, he found that, in fact, this celebrated philoſopher was not only the firſt who ſuggeſted that theory, but alſo, that many arguments which have been brought forward againſt it, may be found in his own writings.

The hypotheſes and propoſitions of Dr. Young are diſtinctly ſtated, and illuſtrated by quotations from Newton, which ſhew

the coincidence of the opinions with thoſe of that philoſopher. Dr. Y. thinks, it is probable, that a luminiferous ether, highly elaſtic, and very rare, pervades the univerſe; that undulations are excited in this medium by luminous bodies; and that the ſenſation of different colours ariſes from the different frequency of the vibrations excited by light upon the retina. Theſe are indeed parts of Newton's ſyſtem: but, with reſpect to the action of other bodies upon the ethereal medium, Dr. Y. is led to p oduce an hypotheſis entirely contrary to that of Newton; namely, that all material bodies have an attraction for the ethereal medium, ſo that it is accumulated in a ſtate of greater denſity, but not of greater elaſticity, not only within their ſubſtance, but alſo for a ſmall diſtance around them

Upon theſe hypotheſes, and the laws of undulatory motions, Dr. Y. proceeds very ingeniouſly to ſhew how the phenomena of light and colours are produced. The greateſt difficulty in the undulatory ſyſtem, is the phenomenon of the light not bending into the ſhadow: but, as Dr. Y. juſtly obſerves, if we recur to the analogy of other fluids, we ſhall find that the waves of water, that being an inelaſtic medium, bend the moſt, and thoſe of air, a moderately elaſtic medium, bend leſs; therefore, as ether is moſt highly elaſtic, its waves bend almoſt imperceptibly. Dr. Y. not only conceives that light conſiſts in undulations of the luminiferous ether, but alſo, that it differs from heat only in the frequency or ſtrength of its vibrations. The phenomena of ſolar phoſphori, the light of which remains a long time in a kind of latent ſtate, and is excited by the action of heat, he compares to taking off a reſtraint which had been laid upon a ſpring in an intermediate ſtate of its vibration; and even thinks it poſſible, that heat may become latent in a ſimilar manner.

III. *An Analyſis of a mineral Subſtance from North America, containing a Metal hitherto unknown.* By Charles Hatchett, Eſq.

AMONG the minerals in the Britiſh Muſeum, Mr. H. obſerved one which had been ſent to Sir Hans Sloane, by Mr. Winthrop, of Maſſachuſetts; and, from its reſemblance to the Siberian chromate of iron, he was led to examine it.

"The external colour is dark browniſh gray. The internal colour is the ſame, inclining to iron gray. The longitudinal fracture is imperfectly lamellated; and the croſs fracture ſhews a fine grain. The luſtre is vitreous, ſlightly inclining in ſome parts to metallic luſtre. It is moderately hard, and is very brittle. The colour of the ſtreak or powder is dark chocolate brown. The particles are not

not attracted by the magnet. The ſpecific gravity at temp. 65°, is 5918." (P. 50.)

On analyſing part of this unique ſpecimen, Mr. H. found it to be compoſed of about three parts of an unknown white oxide, and rather leſs than one part of iron. The oxide is white, and not extremely heavy; it has ſcarcely any flavour, nor is it diſſolved, even in boiling water; but when it is placed upon litmus paper, moiſtened with water, it reddens the paper. It appears, therefore, to belong to the acidifiable metals; but the properties which Mr. H. found it to poſſeſs, ſhews that it is different from thoſe that were already known. He made ſome attempts to reduce this oxide, but without ſucceſs; the colour only was changed to black. To the unknown metallic baſis, he was induced to give the name of Columbium.

IV. *A Deſcription of the Anatomy of the Ornithorhynchus Paradoxus.* By Everard Home, Eſq.

THIS animal, which has the uſual habit of a quadruped, with a kind of bill reſembling that of the duck, differs ſo remarkably from thoſe animals in its internal ſtructure, that it cannot properly be referred to any of the preſent claſſes of animals. It does not appear to be mammiferous, and its mode of generation is probably ſimilar to that of thoſe lizards which form an egg, that is afterwards depoſited in a kind of uterus, where it is hatched; or to the dog-fiſh, which is alſo ovi-viviparous.

We can only notice a few of the peculiarities of this truly paradoxical animal. It has four teeth in the jaws, all grinders and two ſmall pointed horny teeth on the poſterior part of the tongue. The eyes are ſcarcely diſcoverable. The fifth pair of nerves are uncommonly large, whence Mr. H. ſuppoſes that the bill is capable of nice diſcrimination in its feeling, and anſwers, in ſome meaſure, the purpoſe of a hand. In the cranium, a bony proceſs projects in the place of the falx of the dura mater, as in the ſpoon-bill. The cartilages of the ribs are ſituated not at the end next the ſternum, but in the middle of the rib, where they form a kind of joint. Ten of the inferior ribs terminate anteriorly in broad, flattened, oval plates, which overlap each other, and are united by a very elaſtic ligament, ſo that the capacity of the cheſt can be enlarged, at pleaſure, to an unuſual degree. The ſhape and connection of the ſcapulæ are extremely uncommon. The pelvis is unuſually ſmall, and has two moveable bones attached to the os pubis, as in the kangaroo, and other marſupial animals. Externally

ternally there is no appearance of the organs of generation, thoſe parts being concealed in the rectum, as in birds. All the feet have five toes, united by membranes, with claws: in the hind legs of the male, there is a ſtrong ſpur, juſt at the ſetting on of the heel.

V. *On the Independence of the analytical and geometrical Methods of Inveſtigation; and on the Advantages to be derived from their Separation.* By Robert Woodhouſe, A. M.

THE attempt of Mr. W. to ſimplify the analytical calculus, and to check the modern faſhion of mixing with it geometrical expreſſions and formulas, are highly meritorious. He ſhews, that theſe borrowed expreſſions, far from being neceſſary, are even detrimental to the ſcience. The whole paper is worthy the attention of mathematicians: we would not, however, be thought to agree with him, in preferring the modern algebra to the pure geometry of the ancients. The chief merit of the former is convenience; but, during the proceſs of deduction, we frequently ceaſe to have diſtinct and complete notions of the things ſignified by the general terms. In geometry, our reaſonings are ever luminous and perſpicuous; and indeed Mr. W. himſelf confeſſes that "after all, the fineſt exemplar of clear and accurate reaſoning is contained in the works of Euclid."

VI. *Obſervations and Experiments upon oxygenized and hyper-oxygenized Muriatic Acid; and upon ſome Combinations of the Muriatic Acid in its three States.* By Richard Chenevix, Eſq.

BERTHOLLET ſhewed that when oxygenated muriatic acid was combined with potaſh, a large proportion of common muriate of potaſh was formed, along with the peculiar muriate of this proceſs; hence he very juſtly concluded, that this latter ſalt contained muriatic acid united with a greater proportion of oxygen than is contained in the ordinary oxygenated muriatic acid: the inquiries of Mr. C. have ſhewn him the truth of this hypotheſis. It appears by experiment, that the oxygenized muriatic acid is compoſed of 84 parts of muriatic acid, and 16 of oxygen; the hyperoxygenized acid, of only 35 parts of muriatic acid, and 65 of oxygen.

Mr. C. was not able to procure this hyperoxygenized acid in a free ſtate; for, when its combination with potaſh was decompoſed by ſulphuric acid, and the mixed liquor expoſed to heat,

heat, in order to volatiliſe the new acid, exploſion conſtantly enſued; the heat required to diſtil the acid being more than ſufficient to decompoſe it. Of courſe, the hyperoxygenized muriates can only be formed by means of that property of the oxygenized acid which cauſes it to form in combination, two ſpecies of ſalts, viz. muriated and hyperoxygenized muriates; which ſalts may be ſeparated from each other by cryſtallization. To form hyperoxygenized muriates of the metals, the complete oxides of the metals muſt be employed.

The properties of the hyperoxygenized muriates, and the proportions of the ingredients contained in them, are inveſtigated with Mr. C.'s uſual abilities. When concentrated, ſulphuric acid is poured on the hyperoxygenized muriate of potaſh; it decrepitates ſtrongly, emitting a thick heavy vapour of a greeniſh yellow colour, the ſmell of which is peculiarly fetid. This vapour does not produce, or at leaſt in ſo great a degree, thoſe catarrhal ſymptoms cauſed by the vapour of oxygenized muriatic acid. A bright orange-coloured liquor remains, which has the ſame ſmell. This liquor generally deſtroys the colour of litmus paper: but, as this is not always the caſe, Mr. C. ſuppoſes, that if we could procure the pure hyperoxygenized acid, it would be found to redden vegetable blues. Muriatic acid decompoſes this ſalt; but produces neither the yellow vapour, nor the orange-coloured liquor.

As is uſual with this excellent chemiſt, there are interſperſed many miſcellaneous obſervations of importance. He is of opinion that oxygenized muriates exiſt; although, as we have above ſtated, the ſalts formed by combining oxygenized muriatic acid with different baſes, are always mixtures of muriates and hyperoxygenized muriates. This opinion he founds on the action of oxygenized muriatic acid and ammonia on each other, which, when brought together, inſtead of forming muriate and hyperoxygenized muriate of ammonia, are decompoſed. We confeſs, this does not convince us of the exiſtence of oxygenized muriates. He alſo ſhews, that calomel and corroſive ſublimate are both muriates of mercury, and differ only in regard to the ſtate of the oxide; that in corroſive ſublimate being combined with more oxygen than the oxide in calomel.

After ſhewing the ſimilarity between the combinations of oxygen with muriatic acid, and thoſe with ſulphur, Mr. C. propoſes the uſe of muriatic radical, or ſome ſingle word of the ſame import, inſtead of muriatic acid; muriatous, inſtead of oxygenized muriatic; and muriatic, inſtead of hyperoxygenized muriatic acid. This alteration is indeed required by the principles of modern chemiſtry.

VII. *Expe-*

VII. *Experiments and Obſervations on certain ſtony and metalline Subſtances, which at different Times are ſaid to have fallen on the Earth; alſo on various Kinds of native Iron.* By Edward Howard, Eſq.

THE mineralogical characters of ſeveral ſubſtances which appear, from the moſt authentic teſtimony, to have fallen on the earth, and thoſe of various ſpecimens of native iron, are ably given by the Count de Bournon; and their compoſition is inveſtigated by Mr. Howard.

The ſtones which fell at Benares have the moſt diſtinct characters. They are of various ſizes, and are covered with a thin cruſt, of a black colour, which is without any gloſs, and is beſet with ſmall aſperities, reſembling fiſh-ſkin. This cruſt ſtrikes fire with ſteel; it is brittle, but mixed with ſmall particles of iron in the metallic ſtate, whoſe luſtre renders them viſible, when a file is uſed: it appears to be compoſed of iron and nickel. When the ſtones are broken, they appear of a grayiſh aſh colour; they do not emit an argillaceous ſmell when breathed on; their texture is granular; and they are compoſed of four different ſubſtances: 1. A number of greyiſh brown, opake, and brittle, ſpherical bodies, of various ſizes: the fracture of theſe bodies is conchoid; they are compact, and in luſtre reſemble enamel; they are rather harder than glaſs, and ſtrike fire with ſteel. By analyſis, it appears that they are compoſed of ſilica, magneſia, and the oxides of iron and nickel. 2. Pyrites, in indeterminate forms, irregularly diſtributed through the ſtone: they are of a reddiſh yellow colour, granular, and eaſily reduced to a black powder: they are not attractable by the magnet, and appear to be compoſed of ſulphur, iron, and nickel. 3. Small particles of very ductile iron, attractable by the magnet, and containing nickel. 4. Theſe three ſubſtances are united by a kind of cement, of a whitiſh gray colour, and of an earthy conſiſtence, from which the other three ſubſtances may be eaſily ſeparated. The component parts of this laſt ſubſtance are nearly the ſame with thoſe of the ſpherical bodies; and indeed it appears, in ſome caſes, to be produced by the decompoſition of thoſe ſubſtances. The other ſtones which Mr. Howard and the Count de Bournon examined, were nearly ſimilar, differing only in the proportions which the ſeveral component parts bore to each other.

Theſe ſtones are entirely different from any of thoſe hitherto deſcribed by mineralogiſts. This circumſtance, added to their ſimilarity to each other, notwithſtanding the diſtance of the places where they were found, and the times at which they were obſerved,

obſerved, affords ſtrong preſumptive evidence in favour of the opinion that they have really fallen on our globe: to which opinion, few philoſophers now heſitate to ſubſcribe.

As we have already noticed, the iron in theſe ſtones is conſtantly accompanied with nickel, an alloy which has not been found in nature, except in certain maſſes of native iron of very dubious origin. Theſe maſſes, from their mineralogical characters, the ſubſtances that adhere to them (which nearly coincide with the abovementioned ſpherical bodies), their inſulation from other ferruginous ores or metalliferous rocks, and the traditions that ſome of them, at leaſt, have fallen on the earth, appear to be, like the preceding ſtones, the produce, or the bodies of meteors.

VIII. *Obſervations on the two lately diſcovered Celeſtial Bodies.* By William Herſchel, LL.D.

THE diameter of Ceres is computed by Dr. H. to be about 161·6 miles; that of Pallas, taking the obſervation which produces the greateſt magnitude, 147 miles; but, by a more diſtinct obſervation, no more than 110, miles. He could not obſerve any ſatellites belonging to either of theſe bodies, as might indeed have been inferred, *à priori*, from their ſmall ſize; but they have a hazineſs ſurrounding them, much ſmaller, however, than the coma of any comet hitherto obſerved, and ſcarcely exceeding the aberration of the ſmaller ſtars.—Dr. H. is inclined to diſtinguiſh them by the general name of aſteroids; as, on account of the great deviation of the plane of their orbit from that of the earth, and the ſmall eccentricity of their orbit, they cannot be properly claſſed with either planets or comets.

IX. *Deſcription of the Corundum Stone, and its Varieties, commonly known by the Names of Oriental Ruby, Saphire, &c; with Obſervations on ſome other Mineral Subſtances.* By the Count de Bournon.

THE Abbé Haüy has, in his mineralogy, ſeparated the corundum from the *teleſie* or oriental gems; but the Count de Bournon ſhews, with his uſual ability, both from the mineralogical characters and analyſis of theſe ſtones, that they are of the ſame ſpecies: accordingly, he diſtinguiſhes them by the terms, imperfect and perfect corundum.

Imperfect corundum is found either in fragments, or in large cryſtals, whoſe ſurface is dull and rough; the laminæ of which it is compoſed are eaſily ſeparated from each other.—Its colour is whitiſh, greeniſh, or yellowiſh grey, ſometimes purpliſh

purpliſh red, or blue, but commonly dull. The perfect variety, or the oriental gems, are found in very ſmall cryſtals, with a ſmooth and brilliant ſurface, generally ſemi-tranſparent, frequently very tranſparent. The cryſtals are difficult to break in the direction of their laminæ, and the more ſo in proportion as they are pure and tranſparent. The colour is more lively than that of the imperfect. The blue perfect corundum, or ſaphire, more commonly poſſeſſes a perfect tranſparency than that of any other colour: from which circumſtance, ſaphires are inferior in value to rubies of the ſame weight.

Corundum is the hardeſt of all ſtones, the diamond (if that can indeed be called a ſtone) excepted. The hardneſs of its different varieties is in proportion to their tranſparency; colour has, as is ſhown by the Count de B. alſo ſome effect on the hardneſs: the purpliſh red imperfect corundum is inferior only to the blue imperfect and the red perfect (ruby), which two kinds are nearly equal; the blue perfect (ſaphire) ſurpaſſes in hardneſs all the others. Corundum becomes phoſphoreſcent by friction. The mean ſpecific gravity of imperfect corundum is 3931; of oriental ruby, 3977; of ſaphire, 4016. Its primitive form is a rhomboid, the obtuſe angles of whoſe planes meaſure 94°, and the acute ones 86°. If we conſider this rhomboid as formed of two triedral pyramids, the ſolid angle of the ſummit, formed by the meeting of three acute angles of the planes, will meaſure (taking one of its edges, and the middle of the oppoſite plane) nearly 95° 30′. The Count details at great length, and illuſtrates by figures, the various known modifications of this primitive form. Corundum is alſo found in an indeterminate form, in which ſtate it reſembles a coarſe jaſper.

It appears that corundum is found in various matrixes; that of the peninſula of India is diſperſed in a matrix of a peculiar nature, which, in its moſt perfect ſtate, is of a pearl gray colour, ſometimes tinged with green. It is ſemi-tranſparent, and ſcratches glaſs very eaſily, yet its hardneſs is rather inferior to that of felſpar. It emits, by colliſion, a blueiſh white phoſphoreſcent light. It does not effervesce with acids, unleſs the ſurface is decompoſed and is become opake. Its ſpecific gravity is 2742. It is fuſible by the blowpipe. This matrix contains ſeveral other bodies along with the corundum, particularly a new earthy ſubſtance, which the Count denominates *fibrolite*. This ſtone is of a white, or dirty gray colour, rather harder than quartz, emitting, by colliſion, a deep reddiſh phoſphoreſcent light. Its ſpecific gravity is 3214. It is unfuſible by the blowpipe. Its texture is fibrous: when broken acroſs the fibres, it is compact, and rather of a vitreous luſtre.

Corundum

Corundum is ſuppoſed to be peculiar to the Eaſt Indies; the ſtone found at Tiree, in Scotland, being inferior to it in hardneſs and ſpecific gravity. The Count de B. is, however, of opinion, that he had formerly found it near Montbriſon, in the province of Forez, in France. The Abbé Haüy has indeed denied that the ſtone found at this place is corundum, chooſing rather to denominate it *apyrous felſpar;* but the Count very juſtly obſerves, that its characters by no means agree with thoſe of felſpar, as it ſcratches glaſs, is unfuſible by the blow-pipe, and its ſpecific gravity is 3156. This ſtone is even found in perfectly tranſparent pieces, of a fine ſaphire blue colour, and of a hardneſs equal to that gem.

This experienced mineraliſt interſperſes many intereſting obſervations, for which we are obliged, with regret, to refer our readers to the original.

X. *Analyſis of Corundum, and of ſome of the Subſtances which accompany it; with Obſervations on the Affinities which the Earths have been ſuppoſed to have for each other in the humid Way.* By Richard Chenevix, Eſq.

AS fixed alkalies have very little action upon corundum, on account of the quantity of alumine which enters in its compoſition, Mr. C. found it moſt advantageous to uſe calcined ſubborate of ſoda for the preparatory fuſion of this ſtone. After which the analyſis was conducted in the uſual method. He found that 100 parts of blue perfect corundum, or ſaphire, was compoſed of 92 parts of alumine, 5·25 of ſilica, 1 of iron, 1·75 being loſt in the proceſs; the other varieties differed little from the ſaphire as to their component principles. Mr. Chenevix alſo gives the analyſes of the matrix of corundum from India, and of the fibrolite, felſpar, and thallite which accompanies theſe ſtones.

The ſecond part of Mr. C.'s paper corrects the miſtakes into which Guyton (de Morveau) had fallen, reſpecting the mutual affinities of the earths for each other in the humid way. The former poſitions of the author, that alumine has a very ſtrong affinity for magneſia, and a leſs powerful one for ſilica and lime, are here amply confirmed. It is by the operation of this affinity that the ſilica contained in ſtones is, after fuſion with an alkali, taken up by acids. As ſome doubts had, in conſequence of Guyton's obſervations, been ſuggeſted reſpecting the truth of the chemical analyſis of minerals, Mr. C. ſtands forth an advocate for this mode of inveſtigation: and takes the opportunity to controvert the opinion of Berthollet reſpecting the power which that philoſopher attributes to the relative maſſes of bodies, in reſpect to their affinities.

XI. *De-*

XI. *Deſcription of the Anatomy of the Ornithorhynchus Hyſtrix.* By Everard Home, Eſq.

THE animal here deſcribed, differs in a few particulars from the ornithorhynchus paradoxus, and was alſo brought from New South Wales. The body of it is covered not only with ſhort hair, but alſo with quills reſembling thoſe of the porcupine. The bill is of a tubular form; the ſides of it are cloſed to near the extremity. The tongue is cylindrical, pointed, and about four times as long as the bill, beyond which it projects; the root of it forms a large oval maſs, whoſe upper ſurface is covered with horny teeth, acting againſt ſeven tranſverſe rows of ſlender teeth, ſituated on the palate. The organ of ſmell is more complex than in the ornithorhynchus paradoxus, but the branch of the fifth pair of nerves, which ſupplies the bill in that ſpecies, is either wanting in the preſent, or very ſmall. It has no lateral pouches between the cheek and the jaw. The animal here deſcribed was a male. The organs of generation are nearly ſimilar to thoſe of the ornithorhynchus paradoxus. No appearance of falſe nipples could be diſcovered. The feet have five toes each, but Mr. H. does not mention whether they are webbed. The ſpur is ſmall.

Beſides the figures relating to this ſpecies, there is alſo one which repreſents another new animal of the ſame kind, of which only a drawing has as yet reached Europe; the quills of this are ſo ſhort, that the points only are ſeen projecting beyond the hair.

XII. *A Method of examining refractive and diſperſive Powers, by priſmatic Reflection.* By William Hyde Wollaſton, M. D.

THE method here deſcribed, which requires a diagram to be properly explained, has a great advantage over thoſe commonly employed, as only one ſurface is required, and it is applicable not merely to bodies perfectly opaque; but alſo to thoſe media, of which the refractive denſity is not uniform. It may likewiſe be employed in inveſtigating the diſperſion of light by different bodies, and by their combinations. Tables of the refractive and diſperſive powers of different bodies, are annexed.

Dr. W. found that, by narrowing the pencil of light, the beam was ſeparated into four colours only, remarkably diſtinct, viz. red, yellowiſh-green, blue, and violet. By the ſame method, the inviſible rays that blacken muriate of ſilver, may

may be made to fall almoſt entirely beyond the violet. From theſe very important diſcoveries it appears, that the ſun's beams are diviſible, by refraction, into only ſix ſpecies of rays, including the calorific rays of Herſchel.

XIII. *On the oblique Refraction of Iceland Cryſtal.* By William Hyde Wollaſton, M. D.

DR. W. having found that Iceland cryſtal had two refractive powers, was led to examine the agreement of theſe obſervations with the theory of Huygens, reſpecting the oblique refraction of this ſubſtance. The reſult of the inquiry is highly in favour of the undulatory theory of light.

XIV. *An Account of ſome Caſes of the Production of Colours, not hitherto deſcribed.* By Thomas Young, M. D.

THE author here adduces freſh proofs of the undulatory theory of light, deduced from the colours of fibres, and thoſe of mixed plates. The firſt of theſe phenomena appears when fine fibres, as hair, wool, &c. are brought ſo near to the direction of the margin of a candle, that the inflected light is ſufficiently copious to produce a ſenſible effect. The coloured fringes which appear, are ſo much the broader as the fibre is of leſs diameter. A number of fibres, interpoſed between the eye and a diſtant luminous object, form a halo, the brilliancy of which depends on the uniformity and ſmall diameter of the fibres. Dr. Young conjectures that the atmoſpheric halos are phenomena of the ſame kind. Appearances nearly ſimilar, are obſervable in mixed plates. From all which, Dr. Y. deduces, that the velocity of light is greater, the rarer the medium: and that the undulations conſtituting light, are tranſmitted through every refractive medium, in two ſeparate portions, one paſſing through the pores, the other through its ultimate particles; alſo that theſe portions re-unite continually, but that one conſtantly precedes the other by a minute interval. At the end, this ingenious philoſopher informs us, that he has lately been able to confirm his former obſervations on the diſperſive powers of the eye.

XV. *On the Compoſition of Emery.* By Smithſon Tennant, Eſq.

THIS hard ſtone appears to be analogous to corundum; but has a much larger proportion of iron in its compoſition, viz. 32 parts in 100 of emery.

XVI. *Quelques Remarques ſur la Chaleur, et ſur l' Action des Corps qui l' interceptent.* Par P. Prevoſt, Profeſſeur de Philoſophie à Genève.

THE deductions which Dr. Herſchel made from his experiments on the interception of heat, are here ſhown to be inaccurate, on account of the radiation of heat from the interpoſed plate not being noticed.

The profeſſor ſtates, in a general way, his theory of heat, which is very ſimilar to Newton's theory of light; as heat is conceived to be a fluid compoſed of diſcrete particles, which are projected from bodies with great velocity. On this principle, continual changes of heat take place between two neighbouring bodies; and if in both the bodies the temperature was originally equal, the exchange will be equal, and the temperature will not change; but, if the temperature of the two bodies were unequal, the hotter body will give out more heat than it receives, until they become of an uniform temperature. Profeſſor Prevoſt attempts to explain, on this hypotheſis, the apparent reflection of cold; but his explanation is, we think, not entirely ſatisfactory. In every body whoſe temperature is riſing, he imagines three ſeparate portions of heat ought to be diſtinguiſhed; viz. that which is continually received from the heating body; that which is accumulated and raiſes the temperature of the body; and laſtly, that which irradiates from the heated body, at the ſame time as the others enter it. He, however, entirely neglects noticing the different conducting powers of bodies with reſpect to heat, and alſo ſeveral other phenomena, which muſt be conſidered before we can admit this hypotheſis.

XVII. *On the Rectification of the Conic Sections.* By the Rev. John Hellins, B. D.

NINE theorems for the rectification of the hyperbola, are demoſtrated by this author; with examples of the uſe of theſe theorems. He promiſes alſo to deſcribe ſome more theorems of the ſame nature, as well as others for the rectification of the ellipſis.

XVIII. *Catalogue of* 500 *new Nebulæ, Nebulous Stars, Planetary Nebulæ, and Cluſters of Stars; with Remarks on the Conſtruction of the Heavens.* By William Herſchel, LL. D.

THIS intereſting paper is divided into two parts. The firſt part arranges, in claſſes, the celeſtial objects that offer themſelves

ſelves to the obſervation of the aſtronomer. Theſe claſſes are twelve in number. 1. Inſulated ſtars, among which Dr. H. reckons our ſun. 2. Binary ſidereal ſyſtems, or double ſtars. 3. More complicated ſidereal ſyſtems. 4. Cluſtering ſtars, and the milky way. 5. Groups of ſtars. 6. Cluſters of ſtars. 7. Nebulæ. 8. Stars with burs, or ſtellar nebulæ. 9. Milky nebuloſity. 10. Nebulous ſtars. 11. Planetary nebulæ. 12. Planetary nebulæ with centres.

In treating of nebulæ, the author obſerves, that theſe curious objects can only be ſeen by inſtruments of great ſpace-penetrating power, ſuch as his 40-feet teleſcope; and that it may juſtly be ſaid, that theſe inſtruments have alſo a power of penetrating into time paſt. Wonderful as it may appear, Dr. H. thinks it can be ſhewn, that it would require almoſt two millions of years, for the rays of light, from one of theſe remote objects, to arrive at the eye of the obſerver; and that, conſequently, the object muſt have had an exiſtence in the ſidereal heavens, at the above-mentioned immenſely diſtant period.

The ſecond part contains a catalogue of 500 additional new nebulæ, and cluſters of ſtars; being a continuation of his two former catalogues.

The uſual meteorological journal is inſerted at the end of the firſt part; and the liſt of preſents at the end of the ſecond.

The medal on Sir Godfrey Copley's donation was adjudged, for 1801, to Mr. Aſtley Cooper, for his papers on the effects which take place from the deſtruction of the membrana tympani of the ear, with an account of an operation for the removal of a particular ſpecies of deafneſs.

ART. CXX. *Sermons, chiefly deſigned to elucidate ſome of the leading Doctrines of the Goſpel. By the Rev. Edward Cooper, Rector of Hamſtall Ridware in the County of Stafford; Chaplain to the Earl of Courtown; and late Fellow of All-Souls College, Oxford.*— Crown 8vo. pp. 356. Price 5*s*. Cadell and Davies, London, 1804.

THE author of the volume before us has been advantageouſly made known to the public by a viſitation ſermon preached before the Archdeacon and clergy of Stafford, and printed at their requeſt; and by an Argumentative Tract againſt Sunday Drilling. His avowed object at preſent, is more diſtinctly to ſtate, and more clearly to elucidate the doctrines maintained in his former ſermon; and thus to deliver a faithful and perſpicuous expoſition of evangelical truth. The ſubjects of the diſcourſes are as follows: Sermon 1. God glorified, &c. &c. We ſhall endeavour by adequate quotations and accompany-

ing remarks to enable our readers to form a juſt eſtimate of the merits of the work.

There are few ſubjects on which greater and more prevalent confuſion of ideas is manifeſted, than on the method by which a ſinner is to be juſtified in the ſight of God. The ſcriptural declarations concerning this momentous point are uniform and ſimple. The word of God conſtantly and unequivocally affirms that juſtification is purchaſed, excluſively, by the meritorious obedience and ſufferings of our Redeemer, and is to be ſought excluſively through the inſtrumentality of faith in him. To the pride and prejudice of man, this doctrine is by no means acceptable. The ſinner is willing to be pardoned; but is not diſpoſed to admit or to perceive that his own works cannot pay any part of the price of his redemption. Hence, perſons who have ſufficient inſight into themſelves to diſcern that, without the benefit of an atoning mediator, they never can be ranſomed from deſtruction, are continually ſeen deſirous of ſubſtantiating ſome middle ſcheme, in which their humility and their ſelf-love may be harmoniouſly gratified. The penalty, which by ſin they have incurred, is in part, they contend, to be diſcharged by their own good deeds, paſt or future; and it is only for the diſcharge of the remainder that they look to the ſacrifice of Chriſt. Mr. Cooper, in his diſcourſe from Rom. iii. 21—26, ſtrenuouſly maintains the genuine doctrine of juſtification by faith independent of works.

"*The righteouſneſs*," he obſerves, "*of God*, or that method which the goſpel reveals for the juſtification of a ſinner, is *without the law*. Taken in conjunction with the preceding verſe and with the whole of the apoſtle's argument throughout the former part of this epiſtle, the law muſt here be underſtood primarily to imply the moral law, by which *is the knowledge of ſin:* though, ſo far as the Jewiſh people were concerned, the ceremonial law, which was to them a revelation of the divine will, may be alſo included. But the righteouſneſs of God is *without the law*. The juſtification of a ſinner has no connection with his own perſonal obedience either to the moral or the ceremonial law. In the act of his juſtification his own performances are not taken into the account. The very idea of a tranſgreſſor of the law being juſtified by his *paſt* obedience to the law is a palpable abſurdity, and a contradiction in terms. While his *future* obedience not only is the effect, and therefore cannot be the cauſe, of his juſtification; but being at the beſt imperfect, itſelf ſtands in need of forgiveneſs, and conſequently muſt for ever be excluded from the office of juſtifying. Hence it is ſo frequently aſſerted in the writings of the apoſtle, when ſpeaking on this point, that a man is not juſtified *by works; by the deeds of the law;*

by

*by the works of the law**. This truth will more fully appear from another particular ſtated in the text.

2. The righteouſneſs of God is *freely by his grace. For all have ſinned and come ſhort of the glory of God, being juſtified freely by his grace. Now*, as the apoſtle argues in another place, *to him that worketh is the reward, not of grace, but of debt;* and again, *if it be by grace, it is no more of works, otherwiſe grace is no more grace*†. The very motion of grace neceſſarily excludes all intermixture of works. For what is grace, but a free, unbought, unmerited exerciſe of mercy? Such is the act of a ſinner's juſtification, ſo far as relates to himſelf. It ſprings from the exceeding riches of God's grace. It has no reſpect to meritorious ſervices on the one hand; nor is it influenced by mercenary views on the other. It is not beſtowed as a *reward* for any paſt performances, nor does it look for a *compenſation* from future obedience. God juſtifies the ſinner freely; imputes to him righteouſneſs without works; which is therefore ſtyled *the gift of righteouſneſs; the free gift of many offences unto juſtification*‡.

"*Faith* is that previous diſpoſition requiſite, to which the promiſes are made. *Be it known unto you, men and brethren, that through this man is preached unto you the forgiveneſs of ſins; and by him all that* believe *are juſtified from all things, from which they could not have been juſtified by the law of Moſes*¶. *God hath ſent forth his Son to be a propitiation through* faith *in his blood.* Hence the righteouſneſs of God is ſo frequently called the *righteouſneſs of faith; the righteouſneſs which is of God by faith*‖. Indeed, if juſtification be not by works, it muſt be by faith. *Therefore*, argues the Apoſtle, *it is of faith that it might be by grace*§. If righteouſneſs be imputed to the ſinner, without any reſpect to his own perſonal merits and performances, it can be conferred in no other way but *unto all and upon all them that believe.* For what is the faith here meant, but a cordial acceptance of the proferred mercy, a hearty acquieſcence in this revealed method of juſtification? The gift of righteouſneſs is freely offered to all. Faith is the hand which receives, applies, and appropriates the gift."

From the infancy, however, of the chriſtian church to the preſent hour, this ſcriptural doctrine of juſtification by faith only, has been miſrepreſented and calumniated. "To affirm," it is triumphantly ſaid, "that good works are of no avail to juſtification, is to affirm that they are uſeleſs, and therefore needleſs. It is to encourage unbridled wickedneſs, to annihilate the diſtinction between virtue and vice, to uproot the foundations of morality and piety." Following the footſteps of St. Paul, Mr. C. joins his efforts to thoſe of other writers, who from time to time have completely repelled this charge,

* "Romans, iii. 20. 28. Gal. ii. 16." † "Rom. iv. 4. xi. 6."
‡ "Rom. v. 16, 17." ¶ "Acts, xiii. 38, 39."
‖ "Rom. iv. 13. Phil. iii. 9." § "Rom. iv. 16."

under whatever form it may have presented itself; and shews in the succeeding discourse, that the doctrine in question neither weakens the obligation, nor reduces the measure, nor supersedes the necessity of obedience to the moral law; but, on the contrary, establishes the claims and dominion of that law in every particular.

"Faith, far from making void the law, *establishes the law;* far from producing effects unfavourable to the cause of morality, tends to strengthen and promote the interests of practical godliness. The method of justification contended for, enforces the attainment of universal holiness by motives of the most exalted nature, and of the most constraining obligation."

"Does the sinner then seek an evidence of his justified state; of his adoption into the family of God; of his being not under the law, but under grace? He must inquire, whether he can find a work of grace on his heart. Does he experience the sanctifying influences of the Holy Ghost? Is he renewed in the spirit of his mind? Having a hope, that he is delivered from the penal consequences of transgression; is he praying, and watching, and striving, that he may be delivered also from the dominion of sin? While he abounds in the comforts of the gospel, does he also increase in humility, in meekness, in patience, in lowliness of mind, in purity, in gentleness, in self-denial, in conformity to the holy law and image of his Maker? Is he a *follower of God as a dear child?* Does he *overcome the world?* Is he *careful to maintain good works?* Does he labour to *adorn the doctrine of God his Saviour in all things?* Observe what a constraining motive is thus provided to the attainment of universal holiness. Is the peace, the hope, the joy, the consolation of a sinner, inseparably connected with the evidence of his interest in Christ? So long as one unchristian temper is suffered to prevail; so long as one evil disposition continues unsubdued; so long as one sinful propensity is allowedly indulged; that evidence on *scriptural grounds* can never be obtained. According to the very scheme of salvation in which the sinner professes to confide, he cannot, till he shall have *put on the new man, which after God is created in righteousness and true holiness,* give to his own heart *a reason of the hope that is in him.*

Other arguments are subjoined to exemplify the moral efficacy of the doctrine under consideration: and we are cautioned against mistaking perversions and abuses of the doctrine for legitimate consequences of the doctrine itself. We strongly recommend the careful perusal of these two discourses, as containing a scriptural statement of some of the most important doctrines of the gospel.

The representations of the ease and of the difficulties of a Christian life, delineated by different writers, have sometimes been such as severally to lead the inquirer towards the confines of presumption or of despair. On this subject, Mr. Cooper presents

preſents us, at the commencement of the ſeventh ſermon, with the following juſt remarks:

"There are two different aſpects, under which religion is frequently exhibited by perſons who are unacquainted with its true nature. On the one hand it is repreſented as a hard and an unprofitable ſervice, which expoſes thoſe who embrace it to many painful trials, without providing any adequate compenſation for the ſacrifice which it requires. On the other hand, it is deſcribed as a pleaſant and an eaſy path, where uninterrupted delights abound; where no obſtacles impede, no inconveniencies annoy. But theſe repreſentations are as injurious to the real intereſts of Chriſtianity as they are falſe in themſelves. Many perſons are deterred from making trial of a religious courſe through apprehenſion of the attendant difficulties; while others, allured by the inviting proſpects ſet before them, are diſcouraged at the firſt impediments in their way, abandon their profeſſion in diſguſt, and *walk no more with Chriſt*.

"Highly important then is it, that thoſe to whom the miniſtry of the goſpel is entruſted, ſhould ſtate with clearneſs and preciſion the real nature of religion; that by no undue exaltation or depreſſion of its favourable or unfavourable circumſtances, they either occaſion diſappointment or excite offence. Truth in the preſent inſtance, as in moſt other caſes, lies in the mean between two extremes. Each of the repreſentations, noticed above, contains ſome portion of juſt delineation; but each has a mixture of exaggeration and falſhood. Though Chriſtianity expoſes its followers to many trials, is it therefore a hard or an unprofitable ſervice? The experience of every true Chriſtian, no leſs than the plaineſt teſtimony of ſcripture, directly contradicts this inference. Though the ways of religion are ways of pleaſantneſs; are they therefore free from all tribulation and conflict? The ſame experience, the ſame teſtimony, are equally oppoſed to this concluſion. What then is the real fact? The goſpel of Chriſt undertakes to ſecure the happineſs of its followers, notwithſtanding every difficulty which they may be ſummoned to encounter. It promiſes to bleſs us with peace and joy, even amidſt the moſt afflicting diſpenſations. It does not propoſe to exempt us from trials, but it engages to make us more than conquerors by the abundant ſupport and conſolation which it adminiſters."

The extracts which we have hitherto ſelected, have been calculated chiefly to convey ſuitable ideas of Mr. Cooper's manner and talents in the expoſition of doctrine: we ſubjoin the ſubſequent paſſage, partly for its intrinſic importance, partly for the purpoſe of manifeſting the judgment and accuracy of the writer in practical application: it is taken from his excellent diſcourſe on the Chriſtian Sabbath;

"Let us not ſuppoſe that works of labour only, mechanical and agricultural employments, are excluſively contained in it. Every

occupation of a temporal and worldly nature is alike forbidden; because every occupation of a temporal and worldly nature is alike inconsistent with the end of this holy institution, the advancement of our spiritual concerns. Does the tradesman, within the deep recesses of his counting-house, devote the quiet interval of the Sabbath to the business of posting his books, of balancing his accounts, of writing letters to his correspondents? Does the merchant, within the deep recesses of his heart, employ this solemn season in planning schemes of commercial speculation, in calculating future profits, in devising new sources of wealth and credit? Does the statesman convert this day of holy rest into a day of political engagements and intrigue? Does the professional man take advantage of the leisure which this day affords from more public exertions, to apply himself in private to his professional studies, to acquire information on topics connected with his worldly calling? Does the man of science, or of letters, consume the sacred hours of Sunday in scientific, or in literary pursuits? Are all, or any of the persons thus occupied, in a manner answerable to the design for which the Sabbath was appointed? In the sight of Him who seeth in secret, who searcheth and judgeth the heart, are they not justly chargeable with the crime of despising his gifts, of neglecting their souls, of wasting on objects of comparative worthlessness and insignificance, that precious opportunity, which in mercy he had vouchsafed to them, for much higher, and far more interesting concerns?

"On the same principle, is not worldly pleasure equally to be esteemed a violation of the Sabbath? Are such amusements as the world provides, adapted to the purpose of the day? Is the salvation of the soul promoted by the gratification of fleshy lusts, of carnal sloth, of pride, and vanity? Can the man who has spent the Sunday in sensual enjoyments, in trifling mirth, in frivolous company, in vain, unprofitable discourse, can he retire at night within his chamber, and say with an approving conscience, 'I have passed this day of holy rest in a manner agreeable to the design of Him who instituted it? I have passed it in endeavouring to improve my immortal soul; in striving to make my peace with God, to fortify my heart against the assaults of Satan, and the temptations of the world, to render myself more fit for heavenly glory?' My brethren, has not he slighted and perverted the gift of God? Has not he greatly added to all his former guilt by this profane abuse of God's holy institution? Has he not made that day, which was specifically appointed to assist him in the subjugation of his lusts, an occasion of indulging them, of increasing their power over his soul?"

The twelfth sermon, though comprehending much instructive matter, is perhaps, on the whole, the least adapted to our taste. It is not *entirely* free from that objectionable mode of expression, into which a text from the Canticles, though capable, like every other part of scripture, of being judiciously

handled, has ſometimes led writers as correct and ſober-minded as the author before us. In this ſermon, too, are ſome expreſſions which ſeem to imply the doctrine of final perſeverance, and other kindred tenets. If, however, theſe doctrines are ſuppoſed to be implied, they muſt apparently be implied inconſiſtently with other paſſages in the volume; as, for example, with pp. 151, 152.

To this work, whatever occaſional ſpecks may be diſcovered, we can conſcientiouſly give our cordial and warm recommendation. The ſtyle is, in general, neat, compact, and animated; and the method, perhaps with one or two incidental exceptions, apt and lucid. Both in ſtyle and method, Mr. Cooper ſhews himſelf ſuited to the temperate diſcuſſion and the impreſſive application of truth. We find in him, not the abſtract theologian, who abſurdly deems the office of the preacher fulfilled, when he has delivered a perſpicuous detail of evangelical doctrine; but the faithful miniſter of the goſpel, who, while he regards a clear diſplay of the faith once delivered to the ſaints as the baſis of every practical exhortation, is continually on the watch to diſcountenance barren knowledge, to employ every diſcovery of Revelation to its appointed purpoſe, and to impreſs the indiſpenſable neceſſity of habitual and univerſal holineſs.

ART. CXXI. *The Principles of Surgery, in two volumes. Volume firſt; of the ordinary Duties of the Surgeon; containing the Principles of Surgery; as they relate to Wounds, Ulcers, and Fiſtulas; Aneuriſms and wounded Arteries, Fractures of the Limbs, and the Duties of the Military and Hoſpital Surgeon.* By John Bell, Surgeon. 4to. pp. 674, with numerous engravings. Price £. 4. 4*s.* Cadell and Davies, London, 1801.

THE ſyſtem of ſurgery which Mr. Bell profeſſes to have deſigned for the uſe of ſtudents, embraces ſome of the moſt important ſubjects in that ſcience. The preſent volume is confined to the doctrine of wounds, aneuriſms, and fractures of the limbs; and upon each of theſe ſubjects the author offers new and ſingular opinions. The reader will, however, find himſelf ſomewhat diſappointed, if he expect to find the fundamental truths which ought to form the baſis of every work of this kind, diveſted of ſuperfluity, and unconnected with any collateral circumſtances, except thoſe which might naturally have ariſen out of the nature of the ſubject. The practices, the opinions, and the inventions of the ancients are detailed with a copiouſneſs which we think unneceſſary,

ceſſary, and we confeſs we ſhould have been better ſatisfied to have ſeen the extracts tranſcribed without annexing tranſlations, and a few of the plates omitted, which convey little more than the ſituation and figure of the diſeaſe, without marking thoſe finer ſhades, which no deſcription in words can ever accurately expreſs. The plates deſcriptive of aneuriſm, are, however, in general, ably executed, and are very adequate to the purpoſes for which they are intended. The author's deſcriptions are, in many places, too vague for an elementary work of this kind, and, like the pictures of an artiſt, more frequently exhibit the fantaſtic forms which fancy has directed, than the true colouring and juſt repreſentations of nature; yet his mode of expreſſion in many places is far from being inelegant, and we muſt acknowledge he has ſometimes better pleaſed us than if it had been dictated by a more cautious and philoſophical writer. While, however, we are by no means ſatisfied with the form and compoſition of this work, a fault of which the author himſelf ſeems to have been aware, we ſhould be doing Mr. Bell an injuſtice were we not to acknowledge, that in the courſe of our peruſal we have met with a number of excellent remarks and obſervations, and that whatever hypothetical notions Mr. Bell may have connected with the ſubjects he has treated of, the rules which have reſulted from them are in no inſtance calculated to do harm, or to miſlead the young practitioner, for whoſe uſe they were intended. In the commencement, Mr. Bell offers ſome remarks on the education and duties of a ſurgeon, and points out the method of ſtudying his profeſſion on a rational plan. He enters very fully into the hiſtory of the doctrine of adheſion, pointing out the great abſurdities of the ancients, which are ſeen in their method of treating wounds by the uſe of tents, their ſympathetic cures, ſecret dreſſings, &c. and the ſuperior advantages of modern ſurgery, derived from a more accurate knowledge of the doctrine of adheſion; to which are added, rules for the method of treatment required in different ſpecies of wounds. Mr. Bell is perſuaded that the faſcia or tendinous ſheath which covers the muſcles is very frequently much concerned in ulcer, and that the unyielding nature of this part, more frequently than any other cauſe, protracts the cure. He propoſes, therefore, to extirpate it by the knife and ſciſſars; and he obſerves, that by this means he has frequently ſeen the ulcer brought into a healthy and granulating ſtate. The different kinds of bandages are deſcribed in a clear and accurate manner. In the diſcourſe on hæmorrhage, the ſuperſtitious practices of the ancients, their incantations and barbarous methods are related

at

at an unneceſſary length, as well as the characters of Paré and Petit, whoſe opinions and practices have had ſo much influence over the ſurgical world. On the method of ſecuring the artery, Mr. Bell diſapproves of including the nerve in the ligature, not from the fear of its producing convulſions or pain, but becauſe, the nerves being peculiarly firm and unyielding in their nature, they undergo their changes very ſlowly; they do not fade under the ligature as the artery does, nor yield when we would pull the ligature away; hence ariſe the difficulty of healing wounds by the firſt intention, and the ill conſequences which ſometimes ariſe from the tying-in of nerves in aneuriſm.

That arterial hæmorrhage is reſtrained by the contraction of the artery, and the ſubſequent formation of a coagulum within it, are opinions generally received and ably ſupported; yet Mr. Bell cannot acquieſce in theſe, but contends that this repreſentation of the matter is no leſs untrue than dangerous. He aſcribes the ceſſation of hæmorrhage to a condition of the veſſel very widely different from what has been hitherto imagined. He affirms that this is effected by the cellular ſubſtance, which ſurrounds the artery, being injected with blood, the coagulation of which, by its preſſure, forms a ſufficient barrier to obſtruct the bleeding of a ſmall artery, until the parts inflame and the artery is entirely ſtopped. In the larger arteries, the compreſſion from this cauſe is not ſufficient to ſupport the artery, unleſs the cellular ſubſtance itſelf be alſo ſupported. It follows therefore, that the natural powers by which hæmorrhage is reſtrained, can only exert themſelves effectually upon the ſmaller arteries, and that wherever ſecondary hæmorrhage takes place, this muſt ariſe either from the conſiſtence of the coagulum being deſtroyed, or from the artery being excited to an unuſual degree of action. It is only upon this ground, Mr. Bell thinks, that the frequent eruptions of blood from a wounded radial artery can be ſatisfactorily explained.

Very conſiderable objections, however, might be offered againſt an explanation of this important proceſs, in which it is denied that the contractile powers of the artery are exerciſed with any effect in diminiſhing hæmorrhage. But we think Mr. B. would be ingenuous enough to admit that if the extravaſation of coagulum into the cellular membrane can afford a ſufficient reſiſtance to the impetus of the circulation acting under unfavourable circumſtances, from the direction of its force, *à fortiori* the coagulum which forms in the mouth of the divided veſſel muſt poſſeſs an equal power of reſiſtance. The ſpontaneous ceſſation of hæmorrhage from veſſels

veſſels ſituated in canals of bone, from the largeſt veſſels of the limbs of certain animals, as the dog, &c. and from veſſels of the largeſt ſize in lacerated wounds, are circumſtances ſcarcely explicable upon the principles which are here laid down.

But the method in which hæmorrhage from the larger arteries is reſtrained, is pointed out in a much more clear and explicit manner. That the manner in which the extremity of an artery is cloſed when a ligature has been applied upon it, is by the ſame proceſs which produces a re-union of other parts of the body, that the powers of an artery are regulated by the general laws of the ſyſtem, and conſequently, that its pathology ſhould be reduced to common principles, are matters ſo obvious that it muſt excite every man's ſurpriſe, that they ſhould have had ſo little influence upon the treatment of diſeaſes of arteries, even among thoſe who hold the firſt rank in our profeſſion. Ought it to excite any ſurpriſe when we ſee ulceration and gangrene the conſequence of detaching the artery from its cellular membrane, or inſulating it by mechanical contrivances? or ought we to wonder that there ſhould be ſo wide a difference in the reſult between the operations of amputation and aneuriſm, while the method of ſecuring the artery in theſe operations is ſo widely diſſimilar?

In the diſcourſe of aneuriſm, the author has collected a great variety of inſtructive caſes, and has attempted to explain ſome circumſtances attending this important diſeaſe, which, before, either had not been ſufficiently examined, or had been conſidered as inexplicable. The opinion that the dilatation of an artery often takes place from an imperfect re-union of ſome of its coats, is very properly diſputed; and that the compreſſion which has been employed for the purpoſe of healing the wound of the divided artery (unleſs recent) effects it without an obliteration of its canal, is an imaginary concluſion; ſince the natural condition of the wound does not admit of ſuch a termination. Mr. Bell is of opinion, that the deſtruction of bones, in the neighbourhood of aneuriſm, and the ſloughing of the ſac, are to be aſcribed not to the ſolvent power of the blood, as many have imagined, but to the blood being injected among the cellular membrane, ſeparating the parts from each other, and acting as a foreign body. That the ſecondary pulſation, which has ſometimes been met with on the third or fourth day after the operation, for popliteal aneuriſm ariſes from the inoſculating arteries opening upon the internal ſurface of the ſac, pouring in their blood, and ſo diſtending it as to reproduce the

the pulsation. It is affirmed that no instance of aneurism is to be met with on record, where the limb has fallen into gangrene from a loss of blood, and that the inguinal and axillary arteries may be tied with as great safety as the lesser branches. We shall transcribe the following passage, as it may serve to convey an idea of our author's style, as well as of the danger attending operations performed upon an aneurismal limb.

P. 374. "What then is the condition of an aneurismal limb? Is it in danger of wanting circulation? Is it in danger of gangrene from want of blood?—Quite the reverse; all its vessels are enlarged, while one only, viz. the great trunk, is destroyed or oppressed; the blood of the main artery is divided among innumerable small branches; the whole limb is turgid, throbbing with the intense action of these smaller arteries, now highly excited to work for the preservation of the limb; if during this turgescence, this febrile state of the limb, you tie the main artery, the heat will immediately rise many degrees above the natural standard; above the temperature of the sound limb; if you cut off the limb, those arteries will bleed from every point of the amputated stump.—This limb is not cold; does not need to be wrapped in flannels, nor rubbed with essential oils, to solicit blood towards it; its vessels are in no danger of being forsaken, but rather of being oppressed with blood; the limb is indeed disposed to gangrene, but not of the passive kind. If you perform the operation of aneurism, the wound you make will often fall into gangrene, but never without previous inflammation; if you venture to amputate the limb, you are still in danger of gangrene, it seizes upon the stump, but never without previous swelling, nor does the gangrene happen till the fifth or sixth day."

Mr. Bell describes a disease of the arterial system, which has hitherto been little noticed, and imperfectly understood. This disease he considers as a species of aneurism, and has termed it "aneurism from anastomosis."

"This tumor (Mr. B. observes) which I call aneurism by anastomosis, is a perfect aneurism. It arises from some accidental cause; it is marked by a perpetual throbbing, grows slowly, but uncontrollably; and is rather irritated than checked by compression. The tumor has only a sort of trembling or indistinct throbbing at first, but when it is fully formed, it has a continual distinct pulsation; it beats strongly upon every occasional exertion; it swells up in spring and summer with a fuller and more active pulsation; it beats powerfully in the time of menstruation; and by the incessant pulsation and occasional turgescence, it forms among the cellular substance, or among the dilated veins, sacs of blood. These little sacs form apices and tender points, which become livid and very thin, and burst from time to time, and then, like other aneurisms, this aneurism pours out its blood so profusely as to reduce the patient to extreme weakness."

We

We commend any attempt of Mr. Bell to leſſen the number of anomalous caſes which fill up many of our moſt valuable records: but we muſt acknowledge, that however he may have overſtept his uſual modeſty, he is by no means wanting in ingenuity, when he can trace analogies of caſes which bear not the ſmalleſt reſemblance. On the ſubject of fractures, a variety of ingenious obſervations are offered on the diſeaſes incident to the hip-joint, founded upon a knowledge of its anatomy, and the nature of the accidents to which it is peculiarly liable. This ſubject has been inveſtigated with a degree of minuteneſs which its importance demands: but ſome anatomical remarks on the ſtructure of the hip-joint are advanced, the truth of which has not been confirmed by the moſt cautious inquiry.

Volume the ſecond; a Syſtem of ſurgical operations, containing the Principles of Surgery, as they relate to ſurgical diſeaſes and operations; as lithotomy, trepan, hernia, hydrocele, amputation, &c. is now in the preſs, and will, we underſtand, be publiſhed ſhortly.

ART. CXXII. *Entomologia Britannica; ſiſtens Inſecta Britanniæ indigena, ſecundum Methodum Linnæanum diſpoſita. Auctore Thomá Marſham, Soc. Linnæan. Londineuſ. Theſaurario, necnon Societ. Literar. et Philoſoph. Mancunii Socio Honorario.* Tomus I. COLEOPTERA. 8vo. pp. 548. price 16*s*. White, London. 1802.

THE appearance of this work is peculiarly ſeaſonable at a time when the votaries of the Britiſh Flora have nearly exhauſted the ſources of novelty; and when the diſtinctions that reward diſcovery ſeem to be reſerved only for thoſe who have reſolution to accompany the goddeſs through her gloomieſt haunts, and to explore her cryptogamic treaſures with microſcopic eye. In the valuable work which is now before us, it has been the author's intention to fill up an immenſe blank in the zoölogical map of Britain: to aſcertain the extent and enumerate the productions of a fertile but neglected province; and to delineate a route which future travellers may purſue, unmoleſted by the apprehenſion of loſing their way, or of being benighted in the mazes of an inextricable labyrinth.

The indifference of our countrymen to entomological purſuits, has long been with us a matter of aſtoniſhment. The ſyſtematic works on inſects that have been publiſhed in this kingdom are few, and (with one or two ſplendid exceptions) very

very trifling and inſignificant. Nor would it appear, that the ſubject, viewed in a philoſophic light, has claimed a greater ſhare of attention. The labours of our naturaliſts in this department of ſcience, form but a very ſmall part of the tranſactions of ſocieties with which they are incorporated; and no attempts have been made, ſo far as we recollect, to diſcloſe, by means of tranſlation, the treaſures that are locked up in a foreign idiom; or to familiarize the Engliſh reader with the intereſting diſcoveries of Reaumur, Röſel, De Geer, Bonnet, or Lyonnet. In reſpect to inſects in particular, our domeſtic *Fauna* has been lamentably deficient. At the commencement of the laſt century, Mr. Ray, whoſe name will be held in laſting veneration, made the firſt attempt to aſcertain and methodize the inſects of this country. For, although his work is intitled, generally, *A Hiſtory of Inſects*, it is manifeſt from his own declaration, that it was chiefly intended to comprize the indigenous ſpecies; of which, however, the author was not ſanguine enough to expect, either that he had himſelf obſerved, or that he ſhould be able, with the aſſiſtance of his friends, to procure more than a fifth part. To theſe were annexed ſuch exotics as occurred in the cabinets of his contemporaries. When we conſider the advanced age at which Mr. Ray began to form his collections, the diſtreſſing ſtate of bodily infirmity under which he laboured, and that he did not live to arrange his materials finally for the preſs, we ſhall feel leſs diſpoſed to ſcrutinize the imperfections than to admire the excellencies of this poſthumous publication.

After a long interval, during which no conſiderable advances were made to promote the ſyſtematic knowledge of Britiſh Inſects, Dr. Berkenhout publiſhed, in the year 1769, the firſt volume of his *Outlines of the Natural Hiſtory of Great Britain and Ireland.* This, which was at the time undoubtedly a very uſeful performance, has been in a great meaſure ſuperſeded by many publications of a later date. In the improved edition which appeared in 1789, the author informed the public, that no addition had been made to the entomological diviſion; although, according to Dr. Smith *, it was the weakeſt part of his book, and did not contain a quarter of the inſects that were known to be natives of Great Britain. In the year following, the late celebrated Dr. John Reinhold Forſter, then Profeſſor of Modern Languages in a diſſenting academy at Warrington, printed a *Catalogue of Britiſh Inſects*, intended as the *prodromus* of a larger undertaking;

* Tracts on Natural Hiſtory.

taking; which was not completed when he accepted the propoſal of accompanying our great circumnavigator on his ſecond voyage of diſcovery. On the defects of this catalogue it is needleſs to enlarge, as it contains fewer ſpecies by ſeveral hundreds, than thoſe that belong to the coleopterous claſs alone, which Mr. Marſham has aſcertained to be natives of this country.

We have now to congratulate our readers on the acquiſition of a very different complexion. Of the volume before us, we can, after very ſtrict examination, ſpeak in terms of unqualified praiſe. The number of ſpecies which Mr. Marſham has brought forward, will probably ſurprize the moſt active of our Fauniſts. Many of them, which had eſcaped ſyſtematic writers in general, are for the firſt time introduced to notice; and diſcriminated, in a manner that does credit to the author's acuteneſs, by ſelect and appropriate characters: but no inſect whatever has been admitted without unequivocal proof of its being really indigenous. The definitions of ſpecies already known have been carefully reviſed, on a more extenſive compariſon of their congeners. The deſcriptions which occur in the *Fauna Suecica*, in the *Syſtema Naturæ*, and in the works of Fabricius and others, are ſubjoined: and where theſe were wanting or defective, the omiſſion has been ſupplied by the author. Mr. Marſham has been particularly happy in the formation of his ſpecific characters; and he has ſtudied to avoid prolixity in his deſcriptions, whenever conciſeneſs was attainable without the ſacrifice of perſpicuity. During the compoſition of this work, he was anxious to avail himſelf of the moſt authentic ſources of information; and he was indulged, by the liberality of the owners, with free acceſs to the cabinet of Sir Joſeph Banks, arranged by Fabricius, and to that of Linnæus, now in the poſſeſſion of Dr. Smith. At the concluſion of his preface, he makes becoming acknowledgments to Dr. Gray, for facilitating his inſpection of the inſects collected by Dr. Forſter and others, in the Britiſh Muſeum; and to a numerous liſt of ſcientific friends, who favoured him with aſſiſtance and advice in the proſecution of his laborious undertaking. In the diſpoſition of his materials, Mr. Marſham has, with a few exceptions, followed the arrangement of Linnæus. But, on this ſubject, and on the precipitate attempts which have been made to introduce new methods of claſſification, his comments are ſo judicious, that we ſhall endeavour to lay them, in ſubſtance at leaſt, before our readers.—

"At the time when this work was firſt projected, the author had no conception of the difficulties that have attended its execution. With

With Forſter's Catalogue and Berkenhout's meagre Outlines before him, he began to compile a ſyſtem of Britiſh Entomology, which he hoped to complete in the ſpace of two or three years. But the ſpecimens preſerved in various cabinets in the metropolis, and the prodigious ſwarms of unknown inſects by which he was continually ſurrounded whenever he made an excurſion into the country, ſoon convinced him that he had formed a falſe eſtimate of the magnitude of his undertaking. This mortifying diſcovery led him to entertain a ſerious intention of abandoning his deſign, as it was likely to interfere too much with his avocations in a public office, and the duties he owed to his family. By the intreaties, however, of a few friends, he was induced to perſevere: but it was thought adviſable to depart in ſome meaſure from the original plan, and to publiſh the work at intervals, in detached portions, each appropriated to the inſects of a diſtinct order.

"In the diſpoſition of his materials, the ſyſtem of Linnæus has been principally followed. Convinced that the multiplication of artificial methods tends leſs to promote than to retard the advancement of Natural Hiſtory; and ſenſible that the diſcovery of a natural mode of arrangement is not to be expected in the preſent ſtate of our attainments, the author had no wiſh to be diſtinguiſhed as the framer of an original ſyſtem; and will be ſatisfied if his attempts to remove a few blemiſhes, prove the means of giving additional ſtability to that of Linnæus.

"Some delay in the appearance of the preſent volume was occaſioned," ſays Mr. Marſham, "by my anxiety to examine at leiſure the *Syſtema Entomologiæ* of Fabricius, and other productions of that prolific writer. For, although I had no intention of embracing his ſyſtem, or availing myſelf in many inſtances of the nice characteriſtics which diſcriminate his genera, it ſeemed a duty incumbent on me to collate his ſynonyms, leſt his admirers ſhould be at any loſs to identify the inſects I deſcribed, or to refer them to their proper ſtation in the claſſes of Fabricius. With a ſimilar intention, the ſynonyms of other writers have been added, with the exception of a few which are now become obſolete.

"A few new genera have been eſtabliſhed for the more convenient diſtribution of ſome Linnæan inſects, and others that have been recently diſcovered. The Linnæan genera which belong to the claſs COLEOPTERA, do not exceed thirty-three. To theſe, ſixteen have been added in the preſent work. In the *Entomologia Syſtematica* of Fabricius, with the omiſſion of *Forficula*, the genera amount to one hundred and ſeventeen. Seven others are brought forward in the ſupplement. On this occaſion I need hardly obſerve, that it is a very ſerious inconvenience to be under the neceſſity of conſulting one hundred and twenty-four genera before we can determine the place of a doubtful inſect. This is not, however, my only objection to the ſyſtem of Fabricius. Had its reception been univerſal, I might have thought myſelf bound in prudence to conform to it. Such, however, is by no means the caſe; and it ſeems to be

the practice of entomologists at present to take any liberties they please with the arrangements of their predecessors.

"The defects of artificial systems become every day more apparent. Of the truth of this position, the system of Fabricius supplies a most convincing proof: for it is evident, from a comparison of his several performances, that his genera have been altered repeatedly; insomuch, that a person who has been in the habit of arranging his collection according to the original scheme of this distinguished naturalist, will be completely at a loss on being shewn into a cabinet digested according to his latest emendations.

"Notwithstanding this inconvenience, I perceive that many writers on the continent affect a partiality for this system, though they do not scruple, on occasion, to mould it into any form that suits their convenience. Now, if the declaration of these writers is sincere, and if their genera be *in fact* established on the *instrumenta cibaria*, I have to lament a defect of vision beyond the power of art to remedy, which disqualifies me for distinguishing parts so minute, and acquiring any correct idea of their structure. In animals of very small dimensions, I find this to be absolutely impracticable; and in dead specimens of a larger size, my curiosity can only be gratified by dissection. Is the possessor, then, to sacrifice his only specimen of a rare insect, in order to learn the structure of its mouth? Of what value is a system which is liable to so many objections? That those parts of the mouth which are distinguishable without difficulty ought, in some instances, to be consulted in the formation of genera, I am willing to allow. The practice is sanctioned by the example of Linnæus. But if it be the writer's wish to facilitate the study of natural history, he ought to select in preference those marks of distinction which are most prominent and conspicuous.

"A further objection that may be urged against Fabricius and his followers is, that they adopt a generic name from some former writer, and apply it to insects of a very different description; and with the intention, it should seem, of adding still more to our embarrassment, dislodge the genuine species, and send us in search of them in a new settlement, where they pass under new names. As an illustration of what has been said, we may take the Linnæan genus BYRRHUS. The legitimate *Byrrhi* are by these writers denominated *Anthreni*, with the exception of an insect which they take to be the *B. Pilula:* now that insect is either wholly unknown to us, or has been egregiously mistaken: for, in the *Fauna Suecica*, to which we are referred in the *Systema Naturæ*, it is thus described:

"*Magnitudo dimidii pisi, s. Coccinellæ, ejusdemque figuræ, sed colore omninò murino, s. ex nigro fusco: thorax glaber nitidior. Elytra vix manifestè striata: saltat pedibus.*

"With these characters it is impossible to reconcile the *B. Pilula* of our contemporaries; for that insect is not of the size of a *Coccinella*, nor was it ever known to take a leap. The insect they describe is no other than the *Cistela Fasciata* of Forster; and is so denominated on a label written by him, and affixed to the specimen in

in the Linnæan cabinet. It is the *Ciſtele Satinée* of Geoffroy. In the preſent work the original appellation has been reſtored.

" The genus IPS, was deſigned by De Geer to comprehend ſome ſpecies of the Linnæan genus *Dermeſtes*, and Linnæus aſſented to the change. In lieu of this denomination, Fabricius has ſubſtituted that of *Boſtrichus*. So far, perhaps, little harm was done: but mark the conſequence:—Fabricius beſtowed the name of *Ips* on another genus. Olivier did the ſame. But the inſects to which it was appropriated by the latter, bear no reſemblance to thoſe deſcribed under the ſame title by Fabricius, and are likewiſe completely different from thoſe on which the name was originally impoſed by De Geer. In the *Entomologia Syſtematica*, Olivier's ſpecies are diſtributed among three diſtinct genera, viz. *Collydium*, *Hypophlæus*, and *Lyctus:* in the former works of Fabricius, under four, viz. *Boſtrichus*, *Anobium*, *Hiſpa*, and *Scarites;* none of which, ſo far as the ſtructure of the mouth is concerned, agree with each other, or with the *Ips* of Fabricius.

" Another ſource of perplexity in the works of Fabricius, originates in the practice of ſubdividing eſtabliſhed genera, and placing the ſubdiviſions in ſituations very remote from each other. In the *Syſtema Entomologiæ*, for inſtance, the genus SCARABÆUS is divided into *Scarabæus*, *Trox*, *Melolontha*, *Trichius*, and *Cetonia*, which are allowed to follow each other in an uninterrupted ſeries; whereas in the *Entomologia Syſtematica*, *Scarabæus* occupies the ſecond ſtation, *Trox* the ſeventh, *Trichius* the ſeventy-fifth, *Cetonia* the ſeventy-ſixth, *Melolontha* the ſeventy-ſeventh, and the three laſt genera are kept out of ſight till we arrive at the ſecond part of the volume. In the ſupplement to this work he has contrived to introduce three other genera, viz. *Geotrupes*, *Onites*, and *Copris*. Thus eight new genera are formed out of the original genus *Scarabæus*. How much farther Fabricius may proceed, is not for us to determine; for, contrary to the uſual courſe of nature, his ſight ſeems to improve as he grows older.

" The *Scarabæus cylindricus* of Linnæus is removed to the Fabrician genus *Synodendron*, where it has for an aſſociate the *Dermeſtes Capucinus* LINN. an inſect to which, ſo far as I can diſcern, it has not even the moſt remote affinity. It is, in fact, a *Lucanus*, as its ſtructure, habit, and œconomy demonſtrate. Scopoli and Laicharting were of the ſame opinion. After mature deliberation, I determined to preſerve the genus *Scarabæus* entire; and to follow the admonitions of nature and De Geer, by ſubdividing the ſpecies into three families.

" Linnæus wiſhed the genus CHRYSOMELA to be conſidered more as a receptacle for doubtful inſects than as a complete and permanent genus. Fabricius has very properly arranged the ſpecies under different genera: but it happens unfortunately that they have received new names on every reviſal of his ſyſtem. *Chryſomela*, the original deſignation, is laid aſide in the ſecond edition for *Galleruca*, and in the third for *Altica*. In its preſent ſtate, *Galleruca* compre-

hends a numerous family of insects; for it not only embraces several numbers of the first, second, and fourth families of the Linnæan *Chrysomelæ*, but likewise several of the *Chrysomelæ* and *Alticæ* of the author's earlier publications. A conscientious man will, no doubt, be studious to correct his errors. But the organization of an insect's mouth, the production of a Being who is immutable, is incapable of change. Admitting, therefore, that the minute dimensions of the *instrumenta cibaria*, their contracted state under certain circumstances, and the mutilations to which they are liable from accidental injury, cause them to assume a variety of appearances at different times, it is plain that no permanent distinctions can be founded on a basis so insecure. If it were needful to support this conclusion by any farther evidences, I would remind my readers that the descriptions given of these parts in the same animal, by men (like Fabricius and Olivier) of unquestionable talents, are perfectly irreconcileable. This want of harmony among systematic writers is not only a great hardship to the student, but discourages many from gratifying a taste for entomology.

"It was accounted by the ancients an unlucky omen for a man who had a long journey before him to make a false step in setting out. But a stumbling-block is placed at the very entrance of the new method. COLEOPTERA, the name appropriated by Linnæus to the present class of insects, readily suggests an idea of every animal it comprehends. The term ELEUTERATA, which has been substituted for it by Fabricius, denotes, if I am not mistaken, a property of the *maxillæ*, parts too minute to be conveniently inspected. This leads me to observe, that the term *maxillæ* is used by Linnæus and Fabricius in different senses. The *maxillæ* of Fabricius correspond with what the former has denominated *mandibulæ*. In that masterly production, *Entomologie ou l'Histoire Naturelle des Insectes*, the suspension of which is much to be regretted, the author, M. Olivier, chiefly follows the Linnæan classification, which is only violated by a division of the *Hemiptera* into two distinct orders. But the number of genera has been prodigiously multiplied, though he has conducted himself with more moderation in this respect than Fabricius. His characters are likewise founded on the *instrumenta cibaria*, magnified dissections of which are exhibited in the plate prefixed to each genus:—for what purpose, we may inquire, if the parts are not discernible in the living insect without difficulty? To the author's acute penetration, and the diligence with which he prosecuted his inquiries during his visit to this kingdom, I am no stranger. But I can never be persuaded that generic characters can be founded on parts so minute as the mouth: and I am firmly of opinion, that genera, which are so conformable to nature as those of Linnæus are, should never be disturbed. When new insects occur, let new genera be formed to receive them; but unless on some peculiar emergency, let the established genera and established names be permitted to keep their ground. On performances that require so much labour for their completion, and which in many instances display the most exquisite skill, I feel disposed to bestow

praiſe without parſimony; but I cannot conſiſtently with truth declare, that the writings of Fabricius and Olivier are calculated to facilitate the ſtudy of Entomology."

The new genera admitted by Mr. Marſham, are:

Ciſtela.	*Tillus.*
Corticaria.	*Scaphidium.*
Nitidula.	*Clerus.*
Boletaria.	*Pyrochroa.*
Opatrum.	*Parnus.*
Cryptocephalus.	*Heterocerus.*
Auchenia.	*Blaps.*
Crioceris.	*Lytta.*

Of theſe, the firſt is borrowed from Geoffroy and Forſter, the ſecond from Thunberg; the two next are peculiar to the author; and the remainder are due to Fabricius and Olivier.—In order to ſupply our readers with a ſpecimen of Mr. Marſham's execution, we ſhall detach, from the connection in which they ſtand, a ſmall group of *Scarabæi*.

" *Conſpurcatus.* Sc. capite thoraceque nigris glabris: marginibus lateralibus albido-flavis, capite tuberculato, elytris lividis nigro-maculatis.

Linn. Syſt. Nat. 549, 34. Faun. Suec. 387.
Sc. ſtictícus. Panz. Faun. Germ. 58. t. 4.

Long. corp. 2½ lin.
Habitat in ſtercore.

Descr. Sc. *inquinato* ſimilis, at paulò major, et ſatis diſtinctus. Caput nigrum, tuberculis tribus obſoletis, marginibus ſive angulis anticis interdum albido-flavis, interdum rufis. Thorax niger, glaber, minutiſſimè punctatus, lateribus albido-flavis. Scutellum fuſcum. Elytra livida ſive teſtacea, ſtriata, maculis ſeptem vel octo oblongiuſculis fuſcis ſive nigris, ordinibus duobus ab angulis exterioribus anticis ad futuram obliquè diſpoſitis. Corpus ſubtùs piceum. Pedes pallidi.

Variat maculis elytrorum confluentibus.

Entomologi viſi ſunt dubitare quiſnam ſit reverà Sc. *conſpurcatus* Linnæi. Cùm nulli iconi fides ſatis dari poſſit, hanc deſcriptionem, ex Linnæi ipſius ſpecimine defumptam, accuratiùs elaboravi. Plerique quidem horum parvorum Scarabæorum elytris griſeis teſtaceiſque nigro-maculatis notabilium, ſive habitum ſive formam ſpectes, tam valde affines ſunt, quòd meras varietates eſſe facilè diceres. At cùm hæ varietates notas ſuas conſtanter præ ſe ferunt; porrò autem cùm alii auctores ſpecies diſtinctas haberi voluerunt; illorum exemplo ductus et ipſe diſtinctas ſcripſi: eòque lubentiùs hoc feci, quòd icones plurimorum in Panzeri Faunâ Germanicâ, opere eximio, depictas, demum licet conferre.

Inquinatus. Sc. thorace atro, capite trituberculato, elytris teſtaceis ſtriatis: maculis baſeos poſticè confluentibus nigris.

Oliv. i. 3. 84. 90. t. 26. f. 221.

Long. corp. 2¼ lin.

Habitat in ſtercore.

DESCR. Caput atrum, tuberculis tribus, medio acuto; clypeo ſubemarginato, margine utrinque reflexo. Thorax ater, glaber, punctulatus, margine ſubrufeſcente. Scutellum nigrum. Elytra teſtacea, punctato-ſtriata; futurâ, liturâ marginali, maculiſque tribus à medio baſeos ad dorſum obliquè confluentibus nigris, et maculis quatuor, parvis nigris teſſelato-poſitis inter terminum poſteriorem lituræ et futuram.

Attaminatus. Sc. thorace nigro glabro, capite tuberculato, elytris teſtaceis; maculis quinque nigris.

Sc. inquinatus. Panz. Ent. Germ. 7. 23.

Panz. Faun. Germ. 28. t. 7.

Long. corp. 2½ lin.

Habitat in ſtercore.

DESCR. Caput et thorax atra immaculata, oculo armato-punctata. Elytra teſtacea, ſtriata, maculis quinque nigris in ſingulo elytro; unâ ad baſin oblongiuſculâ, alterâ prope marginem exteriorem longiori, tertiâ irregulari prope futuram, quartâ poné medium angulari, ultimâ ad apicem tranſverſim poſitâ. Corpus ſubtùs nigrum. Pedes picei.

Var. Interdum thoracis lateribus rufeſcentibus.

Fœdatus. Sc. ater, capite ſubtuberculato, elytris teſtaceis; futurâ lituris binis obliquis lunulâque nigris.

Long corp. 2¼ lin.

Habitat in ſtercore.

DESCR. Caput nigrum, emarginatum, obſoletè tuberculatum. Thorax ater, punctulatus. Scutellum nigrum. Elytra teſtacea, punctato-ſtriata, futurâ nigrâ, lituris duabus nigris, ad baſin, intimâ obliquâ, exteriore ferè longitudinali, et lunulâ nigrâ prope apicem extrorſum verſâ. Corpus ſubtùs nigrum. Pedes picei.

Ciliaris. Sc. piloſus, thorace planiuſculo ciliato; lateribus pallidis, elytris luridis nigro-maculatis.

An Sc. contaminatus var.? Fab. Ent. Syſt. i. a. 35. 114.

An Sc. pubeſcens? Oliv. i. 3. 91. 101. t. 24. f. 205. a, b.

Long. corp. 3 lin.

Habitat in ſtercore equino copioſiſſimè, quod brevi tempore diſſipat.

DESCR. In omnibus ſimillimus Sc. *conſpurcato*, at primò piloſus evadit, et *conſpurcatus* glaber; tum thorax modicè convexus eſt. Denique latera thoracis ciliata ſunt in Sc. *ciliari*, at in Sc. *conſpurcato*

ſpurcato glaberrima. In cæteris hæc animalia apprimè conveniunt.

Centrolineatus. Sc. ater, elytris griſeis: ſuturâ liturâque lineâ mediâ griſeâ exceptâ nigris.

Panz. Faun. Germ. 58. 1.
Long. corp. 2 lin.
Habitat in ſtercore.

Descr. Habitus et ſtatura Sc. *inquinati*, ſed major. Clypeus ater, punctatus, nitens, trituberculatus, anticè emarginatus, margine antico reflexo. Thorax ater, nitens, punctatus, margine immaculato. Scutellum nigrum, triangulare. Elytra griſea, punctato-ſtriata, nitida, ſuturâ maculiſque oblongis nigris: hæ maculæ in dorſo ita confluunt, ut in centro lineolam griſeam relinquant, quæ conſtanter obſervatur: macula ad apicem utriuſque elytri nigra ſemper adeſt. Pedes fuſci. Corpus ſubtùs atrum, nitidum. Faun. Germ.

Bilituratus. Sc. capite tuberculato, thoracis margine pallido; puncto nigro, elytris griſeis; liturâ nigrâ.

An. Sc. lividus? Oliv. i. 3. 86. 93. t. 26. f. 222. a, b.

Long. corp. 2. lin.
Habitat in ſtercore.

Descr. Totum corpus nitidiuſculum. Thorax margine pallido, at punctum nigrum utrinque in margine pallido. Elytra griſea, ſuturâ et liturâ maximâ longitudinali nigris. Pedes flaveſcentes, tibiis tarſiſque piceis. Corpus ſubtùs flaveſcit Punctum marginis thoracis conſtans. Litura variat maxima aut minor, et interdum deeſt. Elytra Sc. *conſpurcati*, ſed lituram unicam ſatis magnam neque maculas plures gerit, aut puncta. Differt a Sc. *conſpurcato*, corpore ſubtùs omni flavo nec nigro.

Sphacelatus. Sc. niger, capite tuberculato, margine thoracis pallido, elytris griſeis punctato-ſtriatis: liturâ unicâ fuſcâ.

Panz. Faun. Germ. 58. t. 5.

Long. corp. 2½ lin.
Habitat in ſtercore copioſiſſimè.

Descr. Antennæ nigræ. Caput obſoletè tuberculatum, nigrum. Thorax niger, nitidus, minutiſſimè punctatus, margimibus lateralibus lividis. Scutellum fuſcum. Elytra griſea ſive ſordidè teſtacea, ſtriata, ſtriis ex punctis impreſſis, ſuturâ liturâque magnâ longitudinali ad angulum exteriorem baſeos eroſo-attenuatâ fuſcis. Corpus ſubtùs nigrum. Pedes pallidi.
Variat elytris ſcabriuſculis, et puncto fuſco prope ſcutellum."

We ſincerely hope that Mr. Marſham will have health and leiſure to complete a work ſo auſpiciouſly begun; and that naturaliſts reſiding in the north, into whoſe hands this book

may fall, will enable him to remedy the defect of which he complains.

CXXIII. *The Life of George Washington, Commander-in-Chief of the American Forces, during the War which established the Independence of his Country, and first President of the United States: Compiled under the Inspection of the Honourable Bushrod Washington, from original Papers bequeathed to him by his deceased Relative. To which is prefixed, an Introduction containing a Compendious View of the Colonies planted by the English on the Continent of North America.* By John Marshall, Chief Justice of the United States, &c. &c. Vol. I. 4to. pp. 453, adorned with a Portrait of Gen. Washington, and two Maps of North America; price 1*l.* 11*s.* 6*d.* Phillips, London, 1804.

DURING the course of the American war, many a gloomy and irritated politician predicted, that success on the part of the colonies would inevitably cause the ruin of the parent state. Even the comprehensive mind of Chatham was overwhelmed by the prospect of such an event; and he declared that if America secured her independence, "the sun of British glory was set for ever." We have happily lived to see these ill-omened presages contradicted by facts. If Britain was thrown to the ground in the issue of the contest, like the giant of old she rose with redoubled strength. In spite of every prejudice, Independent America has become a source of wealth and power to her mother country. By the increase of trade we have participated in her prosperity; and in a commercial point of view, the union between this country and the American states is at present more strict, and certainly more beneficial to both parties, than before the period of the revolution.

To this cause we ascribe the speedy cessation of all bitterness of spirit, upon the subject of a war, which, during its continuance, excited the fiercest animosity. Mutual interest has proved to be a stronger tie than the provisions of charters, or the regulations of acts of parliament: and while we profit by the freedom of our Transatlantic brethren, we can read the record of those events, which separated them from the British empire, with patience, if not with satisfaction. Hence we believe we may safely predict, that no lurking remnant of ancient hostility will prevent the literary public of this country from taking an interest in the Life of General Washington.

From the title-page to this work, we understand that its contents are to be published under the authority of the Honourable Bushrod Washington, and that they will be principally founded on original papers bequeathed to that gentleman

man by the Firſt Preſident of the United States. The annunciation of ſuch documents gives a fair promiſe of authenticity; but of the ability with which Mr. Chief Juſtice Marſhall, who has undertaken the taſk of arrangement, makes uſe of theſe materials, we cannot yet form an opinion. The firſt volume of his work, which is the only one yet publiſhed, is merely preliminary, containing a hiſtory of the eſtabliſhment and progreſs of the ſeveral colonies planted by the Britiſh in North America. Such an introduction is certainly neceſſary in order to enable the reader to form a judgment concerning the grounds, and the prediſpoſing cauſes of the American war. But we cannot help ſuſpecting, that in this preliminary matter the Chief Juſtice has entered too minutely into particulars, and that the veſtibule will be found to be too large for the main edifice. Two conſiderations however reſtrain us from advancing a poſitive opinion on this ſubject. In the firſt place, we cannot have ſufficient materials to form a deciſion, till the whole of the work is before us;—and, in the ſecond place, we are aware, that in America this will be accounted a national publication; a circumſtance which will warrant a more detailed hiſtory of the United States, than would otherwiſe be juſtifiable.

We ſhall now, without further preface, proceed to lay before our readers a ſuccinct account of the contents of this volume; which will in fact furniſh them with a brief review of the firſt ſettling and of the progreſſive civilization of the North-American continent.

Towards the cloſe of the fifteenth century, the diſcovery of America opened to the bold and hardy Europeans a moſt extenſive field of adventure. The quantities of gold and ſilver imported by the Spaniards from the ſettlements which they were the firſt to form in the new world, excited the avarice of the inhabitants of rival nations. No ſooner had our anceſtors attained to the requiſite degree of naval power, than the ſpirit of enterpriſe became active amongſt them, and in the reign of Elizabeth plans were formed to eſtabliſh colonies in the northern part of the American continent. The firſt perſon to whom a legal commiſſion was given for this purpoſe, was Sir Humphrey Gilbert, of Compton, in Devonſhire, a ſoldier of diſtinguiſhed valour and accompliſhments. The powers delegated to him by his royal miſtreſs were very ample, authorizing him "to take poſſeſſion of ſuch remote, heathen, and barbarous lands as were not actually poſſeſſed by any chriſtian prince or people; and to conſtitute ſuch ſtatutes and ordinances for the government of the coloniſts who ſhould ſettle in the lands ſo taken poſſeſſion of, as were not

not inconsistent with the laws and polity of England." Liberal as his charter was, Sir H. Gilbert had no opportunity of profiting by it. Having failed in his first expedition to America, he undertook a second, in which he perished.

Sir Humphrey Gilbert was half brother to the celebrated Sir Walter Raleigh, who, eagerly adopting his views, was not deterred by the misfortunes which he had suffered from prosecuting his plans. Having on the 26th of March, 1584, obtained from Queen Elizabeth a patent similar to that which had been granted to his kinsman, on the 27th of April he dispatched two small vessels for the purpose of fixing upon a convenient spot for his intended settlement. The commanders of these vessels, taking the route of the West Indies, touched at the island of Ocakoke, adjacent to the coast of North Carolina, whence they proceeded to Roanoke, near the mouth of Albemarle Sound. The report which they brought, on their return to England, of the fertility of the soil of this district, which in honour of Elizabeth was now denominated Virginia, encouraged Raleigh to fit out a more considerable expedition, consisting of seven ships. The command of this little squadron he entrusted to his relation Sir Richard Grenville, who set sail from England on the 9th of April, 1585. In the month of June ensuing, he arrived at the coast of America, and established a colony consisting of one hundred and eight persons, in the island of Roanoke. These first colonists, unhappily wasting, in search of gold, that time and exertion which ought to have been employed in providing subsistence, and in securing themselves from the attacks of the natives, were soon reduced to great distress; and on the 19th of June, 1586, they were glad to avail themselves of an opportunity of returning to their native country, which was presented to them by the arrival of Sir Francis Drake at their inauspicious settlement.

A second colony, which Raleigh sent to the same spot in the ensuing year, experienced a more melancholy destiny. The threatened invasion of England, by the Spaniards, prevented the transmission of the necessary supplies; and when, after the defeat of the Armada, a small fleet was sent to the relief of the settlers, it was found that they had left Roanoke. After attempting in vain to investigate the place of their retreat, the commander of this fleet abandoned them to their fate, "nor has the time or manner of their perishing ever been discovered."

After this disastrous expedition, the spirit of colonization lay dormant in England, till the year 1602, when one Bartholomew Gosnald having set sail from Falmouth, and steering a course as nearly due west as the winds would permit, touched

at the American continent in nearly 43 degrees of north latitude; and explored the coaſt from Piſcataqua bay to Martha's Vineyard. The report which he made, on his return home, of the fertility of this diſtrict, having been confirmed by ſucceeding navigators; a number of noblemen and gentlemen of fortune formed themſelves into an aſſociation for the purpoſe of conducting to it a well provided colony. A petition was accordingly preſented to King James I. who readily granted to Sir Thomas Gates, and his aſſociates, the requiſite letters patent, by which he conferred on them all thoſe territories in America, which were not then poſſeſſed by other chriſtian princes or people, and which lay between the 34th and 45th degrees of north latitude. Theſe adventurers were at their own deſire divided into two companies, the London and the Plymouth company, ſo called from the place of reſidence of the majority of their reſpective members. To the former of theſe ſubdiviſions was allotted the ſouthern, and to the latter the northern portion of the territory, which their charter empowered them to occupy.

On the 19th of December, 1606, the firſt expedition of the London company, conſiſting of one ſhip of one hundred tons, and two barks, containing one hundred and five ſettlers, ſailed from the Thames, under the command of Captain Newport. Roanoke was the place of the deſtination of this inconſiderable armament; but a ſtorm ariſing when it was near the land, drove it to the mouth of the Cheſſapeake. The adventurers, being ſtruck with the beauty of the adjacent country, ſailed up a river which empties itſelf into Cheſſapeake bay. On the northern bank of this river they determined to eſtabliſh their firſt ſettlement and in honour of their ſovereign, they changed its name from Powhatan to James River; and diſtinguiſhed their infant eſtabliſhment by the appellation of James-Town.

The early hiſtory of this germ of a mighty empire contains the ſad record of a ſeries of calamities. The colony, on its firſt inſtitution, on the 13th of May, 1607, conſiſted of about one hundred perſons; and before the month of September, fifty of this ſmall company had periſhed by the unhealthineſs of the climate, by the want of wholeſome proviſions, or by the arrows of the natives. In theſe critical circumſtances, the ſurvivors were indebted for their preſervation to the promptitude and wiſdom of Captain Thomas Smith, who ſeems to have been one of thoſe rare characters, who are intrepid in the midſt of danger, and fertile in reſources in the hour of need. By the judicious adoption of force and conciliation, according to the circumſtances of the occaſion, he procured

procured ſupplies of proviſions from the Indians; and ſetting an example of patient induſtry, he induced his companions to fortify their ſettlement, and to conſtruct ſuch buildings as were ſufficient to ſhelter them from the inclemency of the weather. Encountering intrigue with prudence, and firmly maintaining an authority which he exerciſed with no other view than the promotion of the general good, he conciliated the diſaffected, and repreſſed the violence of the turbulent.

"The hope was now indulged of preſerving the colony in quiet and plenty, until ſupplies could be received from England, with the ſhips which were expected in the ſpring. This hope was in a conſiderable degree defeated, by an event which threatened at firſt the moſt diſaſtrous conſequences. In an attempt to explore the head of Chiccahominy river, Smith was diſcovered and attacked by a numerous body of Indians, and in endeavouring to make his eſcape, after a moſt gallant defence, his attention being directed to the enemy, whom he ſtill fought in retreating, he ſunk up to his neck in a ſwamp, and was obliged to ſurrender. Still retaining his preſence of mind, he ſhewed them a mariners compaſs, at which, eſpecially at the playing of the needle, and the impoſſibility of touching it, although they ſaw it ſo diſtinctly, they were greatly aſtoniſhed; and he amuſed them with ſo many ſurpriſing ſtories of its qualities, as to inſpire them with a degree of veneration, which prevented their executing their firſt deſign of killing him on the ſpot. They conducted him in triumph, through ſeveral towns, to the palace of Powhatan, the moſt potent king in that part of the country. There he was ſentenced to be put to death, by laying his head upon a ſtone, and beating out his brains with clubs. He was led to the place of execution, and his head bowed down for the purpoſe of death; when Pocahontas, the king's darling daughter, then about thirteen years of age, whoſe intreaties for his life had been ineffectual, ruſhed between him and his executioner, and folding his head in her arms, and laying hers upon it, arreſted the fatal blow. Her father was then prevailed on to ſpare his life, and after a great many ſavage ceremonies, he was ſent back to James-Town.

On his arrival thither, having been abſent ſeven weeks, he found the colony reduced to thirty-eight perſons, moſt of whom ſeemed determined to abandon a country which appeared to them ſo unfavourable to human life. He was juſt in time to prevent the execution of this deſign. Alternately employing perſuaſion, threats, and even violence, he at length, with much hazard to himſelf, induced the majority to relinquiſh the intention they had formed; and then, turning the guns of the fort on the bark, on board which were the moſt determined, compelled her to remain, or ſink in the river."

Notwithſtanding the unremitted exertions of Smith, the colony was far from flouriſhing; and in the year 1609, the

the company in England, with a view of recruiting its vigour by the aid of additional funds, applied for a new charter, which they obtained on the 23d of May. By the provisions of this instrument, their territories were defined to extend two hundred miles northward, and as many south of Point Comfort, and to the westward as far as the Pacific Ocean. Various ordinances were also made respecting the civil government of the colony; and, amongst other privileges, "the colonists were declared to be entitled to the rights of natural subjects."

Having thus obtained new powers, the company made strenuous exertions to prosecute their favourite plan of colonization, in consequence of which they fitted out nine ships, freighted with five hundred emigrants, and abundance of necessary supplies. Three commissioners sailed in this expedition, vested with full powers to govern the colony till the arrival of Lord Delaware who had been constituted governor and captain-general for life. By an unfortunate fatality, the vessel in which these commissioners were embarked was separated from the others by a storm, and driven on Bermudas. The remainder of the squadron arrived safely in Virginia; but the new comers, taking advantage of the absence of the commissioners, refused to submit to the restraints of law, and soon involved the colony in all the evils of anarchy. This state of distraction did not, however, continue for a long period. Captain Smith resuming the reins of government, which he had resigned on the annunciation of the new charter, repressed the insolence of the mutinous recruits, and restored regularity and obedience. Unfortunately, however, for the colony, he was soon afterwards obliged to return to England, in consequence of a wound which he accidentally received, as he was returning from an expedition into the interior of the country. It is a striking proof of the importance of the services which this able chief rendered to the infant settlement of Virginia, that, at his departure, the colony consisted of about five hundred inhabitants, well provided with all things necessary for subsistence and defence, whereas in the space of six months after he had quitted it, the misconduct of its governors involved it in a war with the Indians, the horrors of which were aggravated by a most dreadful famine. By the joint operation of these causes, the number of settlers was reduced to sixty. This miserable remnant being determined to quit the fatal shore of America, and return to England, had embarked on board the vessel in which the three commissioners had just arrived from Bermudas, when they were persuaded to return to James-Town, by Lord Delaware, who in the month of

of June, 1610, entered the Chesapeake with three ships, and a number of recruits.

The presence of the captain-general appears to have infused fresh spirits into the colony, which, on the 28th of March, 1611, consisted of about two hundred persons, "in possession of the blessings of health, plenty, and peace." At this period, however, Lord Delaware was obliged by ill health to quit America, and, on his departure, the settlement once more began to languish. In these circumstances, the company, with a view of increasing their funds, obtained permission from the legislature to open lotteries in any part of England, which was the first occasion on which recourse was had, in this country, to that expedient for raising money; an expedient that has since been found highly beneficial to the finances, but signally detrimental to the morals of the state.

In the beginning of the year 1612, an event took place which wears the air rather of an incident in a romance, than of an actual occurrence which took place in a North-American colony. Pocahontas, to whose heroic benevolence Captain Smith had been indebted for the preservation of his life, having quitted her father's house, was conveyed by one Argal, the captain of a trading vessel, to James-Town. The Indian princess had not resided long in the English settlement before she accepted the proffered hand of a young colonist, of the name of Rolfe. In consequence of this marriage, which took place with the consent of Powhatan, that prince was entirely reconciled to the English, and ever after continued to be their sincere friend.

Whilst the colony was thus fortunate with respect to its external relations, an important change for the better was effected in its internal economy. From the time of its first establishment to this period, each member of the association had laboured for the benefit of a common stock, out of which all were maintained. The consequence of this absurd regulation was, that as the idle and the industrious fared alike, the principal incitement to labour, namely, the enjoyment of exclusive property in the product of individual labour, was wanting; and "it was computed that less work was accomplished in a week than might have been performed in a day, had each individual laboured on his own account." But in the year 1613 the governor, Sir Thomas Dale, allotted to each of the settlers a portion of land, to the produce of which he was to be entitled, as his private property. By this salutary innovation in the established system of colonial polity, industry was excited, and the settlement began rapidly to advance in numbers and in wealth. The experiment was at first tried upon

upon a ſmall ſcale, as the lots of land aſſigned in the firſt inſtance were limited to the extent of three acres; but ſo manifeſt was the advantage reſulting from this new arrangement, that in the year 1615 every emigrant was put in poſſeſſion of fifty. It was about this time that tobacco was firſt cultivated in Virginia.

In the year 1619, the colony was ſo much increaſed and extended, that it was thought expedient to enforce the proviſions of a charter granted by king James, A. D. 1612, whereby it was ordained, "that four general courts of the adventurers ſhould be holden annually, for the determination of affairs of importance. The firſt colonial aſſembly was conſequently held at James-Town, on the 19th of June. This aſſembly conſiſted of the governor, the council, and repreſentatives elected by the different boroughs, amounting, at that time, to ſeven.

"The emigrations from England continued to be very conſiderable, and were made at great expence to the company; but as yet few females had croſſed the Atlantic. Men without wives could not contemplate Virginia as a place of permanent reſidence, and propoſed, after amaſſing ſome wealth, to return to their native land. To put an end to a mode of thinking, in its effects ruinous to the colony, it was propoſed to ſend out one hundred maids, as wives for the coloniſts. Ninety girls, young and uncorrupt, were tranſported in the beginning of the year 1620, and ſixty more in the ſubſequent year. They were immediately diſpoſed of to the young planters. The price of a wife was eſtimated firſt at one hundred, and afterwards at one hundred and fifty pounds of tobacco, then ſelling at three ſhillings per pound; and a debt ſo contracted was made of greater dignity than any other. The education of children was likewiſe attended to, and ſeveral ſteps were taken towards founding the college, afterwards completely eſtabliſhed by William and Mary. About the ſame time the company received orders from the king to tranſport to Virginia a hundred idle and diſſolute perſons, then in cuſtody of the knight marſhal. Theſe men, diſperſed through the colony, became a uſeful and acceptable addition of labourers, and were the firſt convicts tranſported to America."

Our fair countrywomen will doubtleſs feel indignant at the idea of the former of theſe methods of peopling a colony. We hope they will not think that the rights of humanity were in a leſs degree infringed by an importation of twenty African ſlaves, which took place at this period, and which, as Mr. M. obſerves, "was the immediate cauſe of introducing a ſpecies of population which may affect the future deſtinies of Virginia in a manner which human wiſdom can neither foreſee nor control."

The

The colony, being thus reinforced by the introduction of new ſettlers, flouriſhed beyond all former example. But this proſperity was the prelude to a terrible calamity. Powhatan, the friend of the Engliſh, having died in 1618, was ſucceeded by Opechancanough, a chief of a daring and ſubtle diſpoſition, who regarded the invaders of his territory with a well-founded ſuſpicion, which was ſoon matured into deadly hate. At his inſtigation, a plot was formed by the Indians to maſſacre all the Engliſh on the 22d of March, 1622. The inhabitants of James-Town received notice of this fell deſign on the evening before it was to be executed, and inſtantly communicated the intelligence to the neareſt ſettlements. The inhabitants of more remote plantations, however, continued in ignorance of their peril till the fatal hour arrived, when three hundred and forty-ſeven men, women, and children, fell by the hands of the ſavages, who till the very inſtant of the maſſacre had aſſociated with their intended victims under the ſemblance of friendſhip. In revenge for this horrible outrage, the Engliſh carried on an exterminating war againſt the Indians, in which, though they were finally ſucceſsful, they muſt have ſuſtained conſiderable loſs, as their range of territory was ſo much circumſcribed at its concluſion, that the number of their ſettlements was reduced from eighty to eight.

Theſe misfortunes giving riſe to grievous complaints againſt the Company, James I., who had been much diſpleaſed by the freedom of political diſcuſſion which took place at its meetings, eagerly availed himſelf of this opportunity to deprive it of its charter, by the oppreſſive proceſs of a writ of *quo warranto*. The ſtate of the colony, at this period, is thus deſcribed by Mr. Marſhall:

"Above one hundred and fifty thouſand pounds had been expended in planting the colony, and more than nine thouſand perſons had been ſent from England to people it. Yet at the diſſolution of the Company the annual imports from Virginia did not exceed twenty thouſand pounds in value, and the population of the country was reduced to about eighteen hundred perſons."

James, having deſpoiled the Virginians of their chartered rights, delegated full powers of government, both legiſlative and executive, to a governor, and twelve counſellors of his own choice. On his death, the ſame arbitrary ſyſtem was adopted by his ſucceſſor, Charles I. The conſequence was, that the colony became the prey of exaction and peculation. Its inhabitants in vain ſolicited a redreſs of their grievances, till, when the preſſure of circumſtances compelled the king to ſummon the Long Parliament, he thought it expedient to reſtore to his American ſubjects the privilege of meeting in General Aſſembly.

bly. This condeſcenſion was not laviſhed upon ungrateful men. The Virginians were ſo ſenſible of the value of what they no doubt regarded as the bounty of their ſovereign, that during the civil war they firmly adhered to the royal cauſe. Nor was their loyalty ſhaken by the death of Charles. After the eſtabliſhment of the commonwealth, the parliament was under the neceſſity of reducing them to obedience by force of arms; and ſo perſevering was their attachment to the unfortunate houſe of Stuart, that they took advantage of the death of Matthews, the governor appointed to their colony by the council of ſtate, to proclaim Charles II. their lawful ſovereign. For this raſh proceeding they would probably have been ſeverely puniſhed, had not the death of Cromwell happily relieved them from their peril.

It has been already obſerved, that according to the tenour of the charter of 1609, the limits of the territory aſſigned to the Virginia Company were fixed at 200 miles North, and as many South, of Point Comfort. In violation, however, of this conveyance (which, it may be ſuppoſed, he conſidered as abrogated by the deciſion of the writ of *quo warranto* iſſued by his father), Charles I., in June 1632, granted to Lord Baltimore the diſtrict which is at preſent diſtinguiſhed by the name of Maryland. Though the Virginians loudly complained of this encroachment upon their territory, they at length thought it expedient to ſubmit to the royal pleaſure. The new colony was accordingly occupied by a number of ſettlers, chiefly of the Roman Catholic perſuaſion, who emigrated from England under the conduct of Calvert, the brother of the noble proprietor. Under the auſpices of this able chief, Maryland rapidly increaſed in population and in power. It is a circumſtance which deſerves the ſerious conſideration of legiſlators, that the proſperity of this infant colony is principally to be attributed to the tolerant ſpirit of the government in matters of religion.

Having thus traced the outline of the hiſtory of the Southern ſettlement, we ſhall follow Mr. Marſhall in his account of the Northern or Plymouth Company. The members of this aſſociation were by no means ſo rich as thoſe of the London Company; and their exertions were proportionably more feeble. After making two unſucceſsful attempts to eſtabliſh a colony in that part of the American continent which was afterwards known by the name of New England, they relinquiſhed the project in deſpair. But the obſtacles which were inſuperable by the deſire of gain, were ſurmounted by religious enthuſiaſm. In the reign of Queen Elizabeth, a ſect had ſprung up, called Browniſts from the name of their

founder. The disciples of this reformer, being persecuted in England, had taken refuge in Leyden; but not being satisfied with the laxity of manners which prevailed among their protectors the Hollanders, they conceived the design of planting what they denominated the true church, in the wilds of America: they accordingly applied, in the year 1618, to the London Company for a grant of lands, which being conceded to them, they sailed from England in September 1620, to the number of one hundred and twenty settlers. It was their intention to establish themselves on Hudson's river; but by the treachery of their pilot they were carried so far North, that the first land they made was Cape Cod. After making a survey of the adjacent coast, they fixed upon a spot for a settlement to which they gave the name of New Plymouth. It was the 11th of November when they landed upon this then desolate shore; and so severe were the rigours of the winter, that before the return of spring, nearly one half of their small number had perished. The survivors were doomed to sustain the horrors of an Indian war.

"Nothing," says Mr. Marsham, "could have supported the English under these accumulated distresses but the hope of better times, and that high gratification which is derived from the complete enjoyment of the rights of conscience, and the full exercise of all the powers of self-government."

In the year 1630, the Northern colonists, who had hitherto held their lands only by the title of occupancy (the district to which the first settlers had been treacherously carried being beyond the limits of the Southern or London Company), obtained from the Plymouth association a regular grant of property. At this period their number amounted only to three hundred; but the persecutions to which the Puritans were subjected in the reign of Charles I. supplied the colony with abundance of recruits.

"Despairing of obtaining at home a relaxation of those rigorous penal statutes under which they had so long smarted, they began to look elsewhere for that toleration which was denied them in their native land. Understanding that their brethren in Plymouth were permitted to worship their Creator according to the dictates of conscience, their attention was directed towards the same coast, and several small emigrations were made at different times to Massachusett's Bay, so termed from the name of the Sachem, who was sovereign of the country; and grants of land were made to the emigrants, the conditions of which having probably never been complied with, they were afterwards totally disregarded."

In the year 1628, the town of Salem was founded by a body of Puritans who emigrated from their native country, bringing

bringing with them a charter granted by Charles I., whereby the grantees were incorporated by the name of the Governor and Company of Maſſachuſſett's Bay in New England. By this patent, the ſupreme authority was veſted in perſons reſiding in London; but the evil conſequences of this proviſion ſoon becoming apparent, it was agreed two years after, that the patent ſhould be transferred, and the government of the Corporation removed from London to Maſſachuſſetts. The beneficial effects of this change were felt, the enſuing year, in the arrival of 1500 new ſettlers, who laid the foundations of ſeveral towns, and, among others, of Boſton.

The conduct of the rulers of the colony of Maſſachuſſets affords an additional proof to the many upon record of the difficulty of uſing power with moderation. It alſo contradicts the generally received maxim, that they who have ſuffered perſecution, learn mercy. Notwithſtanding they had quitted the dear delights of their native land in queſt of religious liberty, no ſooner had they eſtabliſhed themſelves in the American wilds, than they impoſed upon others the yoke which they had found ſo galling to their own necks. At a meeting of the general court held in the year 1631, it was decreed, "that none ſhould be admitted as freemen, or permitted to vote at elections, or be eligible to the office of magiſtrate or jurymen, but ſuch as had been received in the church as members." This rigour in the exaction of conformity to the eſtabliſhed creed and mode of worſhip was the cauſe of the ſettlement of new colonies. In the year 1634, one Roger Williams, a popular preacher of Salem, being baniſhed for the crime of hereſy, was accompanied in his exile by many of his diſciples. Conducting his little flock beyond the limits of Maſſachuſſets, he purchaſed from the Indians a tract of land, where he formed a ſettlement, to which he gave the name of Providence. Soon after this ſwarm had iſſued from the colonial hive, a fierce diſpute took place in Maſſachuſſets on the ſubject of the covenant of grace and the covenant of works. In this diſpute, the champion of the antinomians was a female of the name of Hutchinſon, who attained to ſuch influence in the colony, that though ſhe was excommunicated as a ſchiſmatic by the ruling powers, her cauſe was warmly eſpouſed by a conſiderable number of people, who, on her baniſhment, followed her to the neighbourhood of Providence, where they founded the colony of Rhode Iſland. The conductors of theſe two ſettlements, learning wiſdom by experience, proclaimed the moſt entire toleration in matters of religion in their reſpective ſtates; which, affording an aſylum to the perſecuted of all perſuaſions, "ſoon became ſo populous as to ſend out colonies to the adjacent ſhores." In the year

1636, another diviſion of New England was ſettled by about a hundred emigrants, who, amicably quitting the diſtrict of Maſſachuſſetts, eſtabliſhed the colony of Connecticut on the weſtern bank of the river of that name.

As theſe various colonies were chiefly compoſed of Puritans, or the deſcendants of Puritans, who had fled from England in conſequence of the oppreſſive meaſures which were countenanced by the court, it will readily be conceived that Charles I. was not diſpoſed to regard them with a complacent eye. Taking umbrage at the frequency of emigrations to North America, the privy council from time to time attempted to detain the ſhips which were engaged to convey ſettlers to New England. In the year 1635, the king adopted the deciſive meaſure of veſting the government of the plantations in a commiſſion iſſued to the great officers of ſtate, particularly to Laud, the implacable enemy of the puritans; and in 1638, he directly attacked the liberties of Maſſachuſſetts, by ordering a writ of *quo warranto* to be iſſued againſt its charter. The diſputes in which he was unfortunately involved with his parliament prevented him from following up theſe proceedings; which had no other effect than that of alienating from him the affection of his New England ſubjects, who, during the bloody conteſt which enſued, took a deciſive part againſt the crown.

"Until the reſtoration," ſays Mr. Marſhall, "the colonies of New England continued in an unexampled ſtate of proſperity—the favourites of the victorious party in England. Thoſe regulations reſpecting navigation, a rigid obſervance of which was exacted from others, were diſpenſed with for their benefit; and they not only enjoyed a perfectly free and unreſtrained commerce, but ever retained the extraordinary privilege of exporting their goods to England free from duties. By the vigour and ſagacity with which their affairs were conducted, they maintained external peace with very little interruption; and by induſtry, and attention to their intereſts, they improved the advantages afforded them by the temper of the times, very much to the amelioration of their particular circumſtances. Theſe were the days of proſperity for New England; and a degree of ſtrength and conſiſtence was acquired during their continuance, which enabled the colonies to ſtruggle through the difficulties that afterwards aſſailed them."

(To be continued.)

CXXIV. *The Eve of San Pietro. A Tale.* 3 vols. pp. 850. price 10*s.* 6*d.* Cadell and Davies. 1804.

THE "Eve of San Pietro" is a cloſe and ſpirited imitation of the exquiſite paintings which have been produced by the magic pencil of Mrs. Radcliffe, in the Confeſſional of the Black

Black Penitents, and the Myſteries of Udolpho. Many of the ſcenes and ſituations are well conceived, and well calculated to excite that reſtleſs intereſt which ſuffers not the reader's eyes to repoſe till he has approached the concluding page. The author ſolicits public indulgence: ſhe will, if we miſtake not, meet with public approbation. The tale is very ſuperior to the common caſt of novels: but to analyze a fable, of which a principal merit is its complexity, would be a talk ſcarcely leſs invidious than futile. Inſtead, therefore, of preſenting an abridgment, which could afford little ſatisfaction either to the author or reader of San Pietro, we ſubjoin the following extract, as a ſpecimen of the work, and as an earneſt of the pleaſure which may be expected from its peruſal:

"Paulina Di Velaſco was the child of noble though unfortunate parents; and while in ſolitude ſhe wept over the fate which conſigned her to poverty and obſcurity, ſhe never relinquiſhed that pride and loftineſs of ſpirit, which had ever been the characteriſtic of her family, and which ſtill burnt high within her own boſom. She was handſome, lively, and of ſtrong underſtanding; but vain, haughty, and of violent paſſions: theſe were faults the gentleneſs of admonition might poſſibly have ſubdued; but the ſtern and harſh reproof, while it ſerved to intimidate and render her deceptive, only, in the end, added fuel to the flame, more fierce from being ſmothered.

"On ſuch a character, the flattery and attentions of the then young and handſome Di Albenza, failed not to produce their deſired effect: ſhe was young and ambitious; he inſinuating, artful, and perſevering; and while ſhe fondly truſted that her beauty and accompliſhments would, by raiſing her to the rank of his wife, reſtore her to that world ſhe ſo ardently longed to ſhine in, he, on the contrary, laughed at the idea of marrying a dependant orphan, and never, for a moment, ſuppoſed, that a conduct which would not take from his reputation in ſociety, could poſſibly be one he ought to bluſh at proceeding in: in a word, he ſeduced and left her, then, when too late, to ponder on her ſhame, to curſe her betrayer, and be miſerable: but while the keeneſt emotions filled her boſom (for ſhe was ſoon driven from the only home ſhe had ever experienced, with ignominy and revilings), yet, never did the mildneſs of repentant ſorrow lower that haughty ſpirit, which followed her to the lateſt period of exiſtence, and now taught her only to remember Albenza with hatred for his perfidy; malice, and indignation for the ruin he had entailed on her. In an obſcure lodging in the ſuburbs ſhe gave birth to a ſon; and here ſome lurking feelings of compaſſion, and remorſe for the wrongs he had committed, led the Marcheſe to ſeek her out, and offer her aſſiſtance.

"Tell your friend," ſaid Paulina, as ſhe diſdainfully ſhewed the bearer of his meſſage to the door of her apartment, "that the woman who is too humble to be his wife, is too proud to accept his charity; tell him," ſhe continued, pointing with her finger to the infant who lay ſleeping on a mattreſs on the floor, "that in the

hour of diſſolution, when the compunctious viſitings of conſcience ſhall reproach him with his treachery, that in revenge I will deprive him of the poor conſolation of knowing he had adminiſtered to the ſmalleſt of our neceſſities."

"By Heavens! I like that woman!" exclaimed the thoughtleſs coxcomb who had been the embaſſador of the Marcheſe, when he returned to the convivial circle he had quitted more from curioſity than commiſeration; "ſhe is an angel!"

"A devil!" anſwered the Marcheſe, filling his glaſs, and endeavouring to rally his ſpirits: "I will think no more of her."

"Thou didſt keep thy word, Albenza; and ſo did Paulina: for when ſtretched upon the couch of mortality, the remembrance of thy abandoned, deſerted offſpring, ſat like lead within thy breaſt, and baniſhed peace from thy pillow.

"It may eaſily be ſuppoſed a woman of extraordinary talents and uncommon beauty, did not long remain in that obſcurity ſhe had reſolved to emerge from, though at the expence of every honourable principle; many years was ſhe courted, followed, and admired: while her unbounded extravagance was as frequently the ruin of the fortunes and eſtates of her lovers, as her blandiſhments and inſinuations were the deſtruction of their hopes, and bane of their happineſs. Fleeting, however, is the dominion of vice, tranſient the reign of diſſipated pleaſure, in the very zenith of her attractions, at the very height of her conqueſts, ſurrounded by adorers, and loaded with flattery, a dangerous and malignant ſmall-pox broke out in the town where ſhe reſided, and three ſhort days completely robbed her of that fatal beauty which had been the primary ſource of all her misfortunes, and by whoſe loſs ſhe was now deprived of every means of comfort and ſupport. Vainly, on her recovery, did ſhe again launch into the world; vainly did the robe of faſhion envelope her perſon, or the jewel of value glitter on her boſom; the fair complexion, that till now had given luſtre to its ray, was ſeen no longer; and the lovely bloom of health and freſhneſs, which once was rapture to the eye, only ſerved to create ſtronger feelings of diſguſt towards the artificial ſubſtitute, to which ſhe ſtill fondly truſted: it is true, her ſplendid equipage yet blazoned through the city, but ſhe filled it wretched and alone:-her box was ſtill the moſt conſpicuous at the opera, but it no longer contained attraction for the men; it was now but the ſcene of ſolitary mortification to herſelf, a mark for each wounding ſhaft of female triumph and malignity, and ſhe left it in diſdain and deſpair, execrating the name of her ſeducer, and deteſting the whole race of mankind.

"Her reſources daily diminiſhing, ſhe ſoon found it neceſſary to remove, with her ſon, a boy of fourteen years old, to a ſmall cheap lodging in the outſkirts of the city. Here it was that reflections, dreadful, corroding reflections, reſumed their torturing power: in agony ſhe gazed upon her child; that child on whom nature had laviſhed her richeſt treaſures of talent and beauty; but thoſe gifts were neglected, thoſe talents miſapplied; and the rare endowments which, if trained to proper uſes, had rendered him an ornament

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to ſociety and a bleſſing to himſelf, turned into an impure channel, became a current of vice, and only the means of exerciſing a ſuperiority of wickedneſs on his fellow-creatures. Ere he was of an age to diſtinguiſh between the courſe of right and wrong, his morals were corrupted by bad example, his principles by licentious converſation, and his mind nurtured into prematurity of ſenſe and underſtanding by the men of wit and genius who regularly frequented his mother's parties, was initiated alſo into every ſpecies of art, profligacy, and impropriety, which too often caſts a cloud over the abilities they poſſeſs. Inattention to the fulfilment of religious duties, on the part of his mother, ſoon created a contempt for it on his; and, to the admiration with which he liſtened to the eloquent ſophiſtry of thoſe by whom he was ſurrounded, was ſoon added the deſire of emulating their conduct and adopting their ſentiments. To an uncommon quickneſs of apprehenſion was combined a wiſh and power of acquirement far beyond his age; and while the hereditary vanity of his character was flattered by the praiſe and eulogiums of his aſtoniſhed hearers, his pride, of which he had an unbounded ſhare, was daily ſtrengthened by the precepts and example of his mother, whoſe maſculine and vindictive nature now looked forward with eager hope to that period when the courage of her darling ſon ſhould exerciſe in deed that reſolution her own malignant mind had long conceived and panted for.——Such were the beings who, now overwhelmed with poverty, diſgrace, and diſappointment, were wandering from place to place, and ſubſiſting on the ſcanty pittance earned by the induſtry of the fallen Paulina, and the labour of her ſon, whom ſhe was yet determined to ſee periſhing with want and famine rather than aſk aſſiſtance from the man who had refuſed, by making her his wife, to repair that injury for which ſhe unceaſingly called down vengeance on his head.

"Ubaldo," ſaid his mother, (for it was by that name ſhe called him,) as he returned one evening from the city, after taking home the work ſhe had finiſhed in the day, "your ſtay has made me miſerable; you have been gone theſe four hours, and I feared ſome accident had happened to you; tell me, my boy, my only comfort, am I not in the right?

"I cannot call that misfortune," rejoined the youth, while his ſtrong features crimſoned with indignation, "which has given me an opportunity of chaſtiſing one who had inſulted me." Paulina caught him to her heart, while, in accents of triumphant fondneſs, ſhe intreated him to explain what had happened.

"As I was returning home," replied Ubaldo, "ſad and deſpairing, from your employers, (for, my deareſt mother, they have now no longer work to give you,) I happened, and truſt me by the meareſt chance, to bruſh paſt a very young Signior, who was walking cloſe beſide me, and occaſioned him to ſlip, and ſlightly hurt his foot; I apologized for what I had done, and then, ſuppoſing this was enough, walked quietly on; when he followed, and after abuſing me in the groſſeſt manner, ſtruck me a blow upon the cheek:

this was too much, I ſprung forward, and with one ſtroke laid him motionleſs at my feet. Again I left him, for I was then revenged," he added, while a look of triumph lighted up his whole countenance, "and was ſatisfied; when, to my utter aſtoniſhment, I found myſelf ſeized in a moment, by two ſervants in coſtly liveries, and then diſtinguiſhed the effeminate voice of the Signior, commanding his followers to bear me home, where I ſhould be ſeverely puniſhed for my audacity. What could I do? in vain I ſtruggled, for I diſdained to ſupplicate; and therefore, was forcibly dragged to a large palace, belonging, as I found, to a nobleman, whoſe wife was couſin to the boy I was accuſed of inſulting. My heart burnt within me, when I found myſelf placed in the middle of a magnificent apartment, before the lord and lady of the manſion; and there, after hearing the circumſtance ſtated in the falſeſt manner, by my accuſer, I was aſked by the Marcheſe, what I had to ſay in my defence? I told him every particular, briefly as it happened; he ſeemed ſatisfied, and all the time I ſpoke, regarded me in the moſt earneſt manner.

"You have been in the wrong, young man," he then ſaid, addreſſing himſelf to his kinſman, who now ſeemed overwhelmed with confuſion; "and I deſire you will not only apologize to this youth for your behaviour, but, by preſenting him the rich bauble you wear upon your finger, atone, in ſome meaſure, for the wrong you have done him."

"You are unjuſt, my Lord!" exclaimed the Marcheſa, darting a look of contempt towards her huſband, and another of fury at me; "rather ought you inſtantly to command your people to bind and chaſtiſe the inſolence, which dared even retort upon a branch of an illuſtrious family."

"Give him the ring, inſtantly!" returned the Marcheſe.

"Did you take it?" eagerly interrupted Paulina.

"No," replied the boy, "I would have died firſt! I threw it on the carpet, and then without any one's attempting to follow me, left the palace." His mother again folded him to her boſom, as ſhe demanded the name of this imperious family."

CXXV. *Martial Effuſions of Ancient Times; addreſſed to the Spartan Hoſts, to excite them to Valour and Diſcipline, in their Conflicts with the Meſſenians: and preſcribed as permanent Recitations, by the Republic of Lacedemon, to inſpire their Youth with warlike Sentiments. From the Fragments of Tyrtæus.* pp. 19, pr. 1*s*. Hatchard, London. 1804.

WE have ſeldom ſeen a greater degree of merit in ſo ſmall a compaſs. The tranſlator has not given us his name, though we apprehend that his readers, in general, will think with us, that theſe "Effuſions" would have done him credit

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as a poet and true patriot. Poetry has always had much effect in inſpiring troops, about to meet an enemy, with ardour and enthuſiaſm; and it appears that the efforts of Tyrtæus were crowned with ſucceſs; they revived the drooping ſpirits of the Spartans, and after many fierce conflicts, of critical and alternate iſſue, in ſome of which the invaders and invaded changed ſituations and perils, the conteſt terminated finally in favour of Sparta. The poems before us, which are four in number, are not offered as ſtrict tranſlations of the Martial Fragments of Tyrtæus. It is the general *ſpirit* of the poet that is meant to be conveyed in them, together with the appropriate character of his ſentiments: the glow of "love to our country—the glory of dying in its defence—the praiſe and honours of valour—the joys and rewards of victory—the degradation and miſery of cowardice and defeat." The following verſes, which refer, in part, to the death of a hero in defence of his country, will exhibit the tranſlator in a proper point of view:

15.

Falling ſo, he falls in glory,
He riſes great in Spartan ſtory:
Martial legends ſaint his name,
And give his deeds to deathleſs fame!

16.

The votive urn preſerves his duſt;
With gods and heroes ſtands his buſt;
Himſelf a god; himſelf a band;
The fortreſs proud that joys the land!

17.

Spartan heroes, martial band,
Champions of the Spartan land,
Spartans, rouſe to Spartan toil,
Strangers CLAIM the Spartan ſoil!

18.

Then, on to meet thoſe aliens bold,
Whoſe feet profane your ſacred mould;
If SPARTA'S SOIL *they needs muſt have*,
GIVE THEM, EACH, A SPARTAN GRAVE!

19.

Then on to battle; on to fame;
On to gain a patriot name:
On to DEATH, if die you muſt;
And—REACH THE FOE A PARTING THRUST!

BOOKS

PUBLISHED IN THE MONTHS OF MAY AND JUNE 1804;

With brief Notices of thoſe that are not reſerved for more ample Examination.

A compendious View of Univerſal Hiſtory, from the Year 1753 to the Treaty of Amiens in 1802; with Notes, to verify or elucidate the Paſſages to which they refer. By Charles Mayo, LL.B. 4 vols. 4to. pr. £6. 6*s.*

The Elements and Practice of Menſuration and Land Surveying, adapted both to public and private Inſtruction; with an Appendix, containing Rules for meaſuring Hayſtacks, Marl-pits, and Canals. By Joſeph Beckett. 8vo. pr. 8*s.*

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Hiſtorical Outlines of the Riſe and Eſtabliſhment of the Papal Power; addreſſed to the Catholics of Ireland. By Henry Card, of Pembroke College, Oxford. 8vo. pp. 149. pr. 3 *s.* 6 *d.*

THE chief object that Mr. Card has in view in this work is, to ſhew the Roman Catholics of Ireland, from the ſole evidence of hiſtory, upon what weak foundations the high pretenſions of the popes to a divine authority ſtand; what extravagant impoſitions theſe ſelf-created ſucceſſors of St. Peter have practiſed on the ignorance and ſuperſtition of early ages, and, therefore, how unbecoming and injurious to the moral character and capacities of thoſe who

who ſtill adhere to their doctrines, it is to view all ſuch as enemies who are not enliſted under the ſame religious ſtandard. Mr. Card, in his preface, thinks it neceſſary to apologize for introducing in his work a large body of notes: the readers, however, who follow him with a view to information, will be thankful for the pains which he has beſtowed in leading them to the ſources of information. He has ſhewn much diſcrimination in ſeparating the true from the falſe; in expoſing the idle tales and pretended miracles of the popiſh ſaints, and in illuſtrating ſome difficult paſſages of ſcripture. As a ſpecimen of our author's ſtyle, we ſhall tranſcribe his character of Hildebrand; who, in the ſixtieth year of his age (A. D. 1073), was ſaluted head of the Latin church, under the name of Gregory:

"Age, without abating his undaunted temper, had only cooled the natural effervescence of his paſſions, and given him the art of ſtriking his moſt terrible blows of hoſtility with the ſafe weapon of caution, like a ſkilful general, who can ſo concert his plans as to mow down the ranks of the enemy, without expoſing his own men to the danger of retaliation. It is not to be ſuppoſed, that the man who was trained up in the ſchool of diſſimulation, ſhould ever reconcile his mind to the practice of truth and candour; but his religious ardour, and love of popular applauſe, two paſſions, cheriſhed with a parental fondneſs in his breaſt, and daily deriving freſh vigour from a ſingular and fortunate train of circumſtances, urged him to turn with diſdain from the confined path of deception, leſt the one ſhould be gradually damped, and the other perpetually diſappointed. What he thought he freely declared, what he believed he firmly maintained: nor can his enemies ever diſcover him, in the extremeſt hour of danger, relaxing into the weakneſs of deſpondency, or influenced by the cowardice of deſpair. In a happy and daring confidence of his abilities, he viewed no effort above his ſtrength, no event above his command."

Mr. Card ſays he has written for all orders of the Roman Catholics, but we apprehend, thoſe only can appreciate the value of his labours, who have enjoyed an education above what the maſs of the people can be expected to have had.

Reaſons for ſeparating from the Church of Scotland; in a Series of Letters. By William Innes, Miniſter of the Goſpel, Dundee. Chiefly addreſſed to his Chriſtian Friends in that Eſtabliſhment. 12mo. pp. 156. pr. 2 *s.*

THE author of theſe Letters does not confine himſelf to a vindication of his own conduct in quitting the Church of Scotland: he objects to the *conſtitution* of that church, as altogether unſcriptural; and to the *adminiſtration* of it, on account of the very great relaxation of diſcipline in every department, and the impoſſibility of acting on Chriſtian principles in her communion. This is ſurely carrying the matter too far. Every man ought to be fully perſuaded in his own mind as to the courſe he ſhould purſue, and Mr.

Mr. I. may have acted upon the purest motives in quitting the road to preferment in the church in which he was educated, but he should leave to others the same liberty that he has claimed for himself, of following their convictions; and we doubt not that multitudes who are in the church of Scotland, and who are acting in the very honourable office of ministers in that church, are acting as fully up to principles which they conceive Christian, as Mr. Innes himself.—In general, this gentleman argues well, though in some cases his conclusions are not warranted by fair logical induction from his premises.

The Fashionable World displayed. By Theophilus Christian, Esq. Small 8vo. pp. 81. pr. 3*s.* 6*d.*

THE title of this work will, perhaps, lead other persons, as well as ourselves, to anticipate something very different from what they will find in the perusal of it. To some, the disappointment will be agreeable; to others, it may be highly useful. The author is not ignorant of the world, nor of the manners of the great: his attack upon the prevailing customs and habits among the higher classes, is partly serious and partly ironical. Of the religion of the great he observes:

"I am decidedly of opinion, that people of fashion are not Atheists; though I am sufficiently aware that some strict religionists have entertained an opposite conviction. It has been contended by the latter, in support of their hypothesis, that people who believed in a God would have some scruple about taking such liberties with his name, and his attributes, and his threatenings, and generally with all his moral prerogatives, as people of fashion are accustomed to do. There is certainly something plausible in this sort of reasoning, and I must candidly confess, that I have never yet seen it fairly overthrown; but then I cannot think that it proves their disbelief of a God, though it certainly does prove their want of reverence for him. Their appeals to God in levity, earnestness, and anger, are designed to show their contempt of his authority, and not their denial of his being."

On the subject of the *Christian Religion*, our author adds, "I was for a long time of opinion that these people were believers in *Christ*; for I had observed that his name was associated with their baptismal designation, and frequently appealed to in their conversation with each other. There were, I confess, many things that staggered me. Having taken up my ideas of a Saviour from those Scriptures which they profess equally to receive, I was not a little astonished at the ultimate difference between us. Their belief of a God was, I knew, inevitable, and forced upon them by every thing in nature and experience. I could, therefore, conceive, without much difficulty, how they could subscribe to his being, and yet not hallow his name: but I could not, with equal facility, conceive that people should go out of their way to embrace a solemn article of revealed religion, only that they might have an opportunity of trifling with the holy name of him who was the author and the object of that reve-

revelation. I had, beſides, occaſion to remark, that this name was ſeldom appealed to but by the ladies, and it did not appear, in the firſt inſtance, probable, that the gentlemen would leave them in excluſive poſſeſſion of a mode of imprecation by which any thing was meant. Theſe, and other circumſtances, excited in my mind a great deal of ſpeculation."

A Sermon, preached at Nottingham, April 23, 1804, at the Archdeacon's Viſitation: to which is added, an Appendix, relating to the Reſtoration of the Jews. By Edward Pearſon, B. D. Rector of Rempſtone. pp. 47. pr. 1*s*.

THE reception which this diſcourſe met with at its delivery, was not more gratifying to the author, than honourable to the ſentiments of the audience. It will be read with intereſt by thoſe whoſe higheſt hopes attach to a future ſtate of exiſtence, and who conſider the Chriſtian religion as the foundation of thoſe hopes. Mr. P. is a warm friend to the liturgy of the church, and is ſatisfied that it is only for want of a *knowledge* and *perception* of its beauties, that any part of the people can exchange the advantages to be derived from it, for the opportunity of attending upon an irregular and extemporary ſervice. In the appendix, reaſons are ſet forth to ſhew that the prophecies do not neceſſarily lead us to believe that the Jews will be reſtored to their own land: they will, according to Mr. P. be fully accompliſhed, if this people are brought to the participation of thoſe ſpiritual advantages which are enjoyed by the true diſciples of Chriſt.

A Sermon, preached Wedneſday May 23, 1804, at the Annual Meeting held in Church-Street, Deptford. By John Evans, A.M. pp. 42. pr. 1*s*.

IT is the author's wiſh in this ſenſible diſcourſe to bear his humble but firm teſtimony againſt the delirium of enthuſiaſm, and the folly of ſuperſtition, whereſoever they may be found, or by whomſoever they may be cheriſhed; and we think he has ſucceeded.

A Sermon, preached at Lancaſter, July 17, 1803. By the Rev. S. Girle. pp. 23. price 1*s*.

THE object of this diſcourſe is to ſhow the danger of haſty interments; and the publication is ſanctioned by Dr. Hawes, to whom the world is ſo much indebted for his exertions in the recovery of perſons apparently dead. His efforts have been very ſucceſsful, and the knowledge which the Humane Society has been ſtudious to diffuſe among all ranks, and in every part of the kingdom, is now generally received; yet it is of importance occaſionally to remind thoſe who attend upon the ſick, "that the body may be totally *cold*—and that the *countenance* may diſplay very ſtrong marks of diſſolution—and the breath may be gone—and the pulſe may ceaſe to beat—and the eye to move—and the vital powers may ſtop—and, notwithſtanding all, it may be practicable to awaken the man to the enjoyment both of life and health."

Sermon

Sermon on the Death of Dr. Prieſtley, preached at Leeds. By W. Wood, F.L.S. pp. 45. pr. 1*s.* 6*d.*

THE author of this excellent diſcourſe, in appreciating the character and talents of Dr. Prieſtley, claims the right of differing from him in many of his ſpeculative opinions.

A Funeral Sermon, occaſtoned by the Death of the late Rev. Joſeph Prieſtley, LL.D F.R.S. &c. By the Rev. Timothy Prieſtley. pp. 48. pr. 1*s.*

THOSE who may expect in this diſcourſe a diſplay of any of thoſe feelings and affections which might be naturally looked for from the pen of a brother, will be grievouſly diſappointed. The author's main deſign in this publication is undoubtedly to recommend his own Family Bible. As a compoſition, the Sermon is a wretched farrago, without order or arrangement: in the Biographical part, there is little that has not been ſaid, and much better ſaid by others, and through the whole there is no ſmall exhibition of ignorance and dogmatiſm.

The Invalid; with the obvious Means of enjoying Health and long Life. By a Nonagenarian. 12mo. pp. 147. pr. 4*s.*

THE beſt part of this volume conſiſts of a very few of Dr. Cheyne's rules for health; and we ſhould wonder if the merit of theſe, which is by no means great, ſhould be able to ſave the reſt from that oblivion to which ſuch a compilation muſt naturally tend.

Inſtructions for Yeomanry and Volunteer Cavalry. By Colonel Herries. Part I. 2d Edition. pp. 256.

THE firſt four chapters of this volume are devoted to the choice and methods of training horſes; to the explanation of military terms; to inſtructions preparatory to the drill; and to the art of riding. The remainder explains the whole ſyſtem of drilling; and will be uſeful chiefly to the officers of the volunteer corps.

An Addreſs to the Royal Firſt Devon Yeomanry Cavalry reſpecting the Management of their Horſes, when employed on actual Service, &c. By James White, Veterinary Surgeon to the Firſt, or Royal Dragoons. pp. 82; pr. 2*s.* 6*d.*

THIS little work will be found of conſiderable ſervice, in directing to the beſt practical means of managing horſes belonging to our new-raiſed regiments. As the ſecurity and ſucceſs of a cavalry ſoldier greatly depend on the ability and ſoundneſs of his horſe, it is of importance that he ſhould make himſelf acquainted with the moſt effectual method of preſerving this uſeful animal in a ſtate of health and vigour. A proper attention to the rules laid down by Mr. W. will at any rate enable every ſoldier to aſcertain how far juſtice is done to his horſe, by thoſe whoſe buſineſs it is to look after it.

Thoughts on the Formation of the late and preſent Adminiſtrations. By Lord Archibald Hamilton. pp. 69, pr. 2*s.*

WE have in this pamphlet a ſevere attack upon the conduct of Mr. Pitt, who is cenſured for the part he took in introducing his friend Mr.

Mr. Addington into the adminiſtration; and for having accepted the high office which he now holds, and which, the noble author of the work before us contends, was taken in defiance of the public opinion. His Lordſhip writes with much ability, and will make conſiderable impreſſion on the minds of the people, who ſeem pretty generally diſpoſed to adopt the opinions which he has embraced. We, in common with his Lordſhip, and the public at large, wiſh to ſee an adminiſtration formed, ſuited to the perilous juncture of the times,—we wiſh to ſee the talents of all our great ſtateſmen united, for the ſake of giving dignity to our counſels both at home and abroad. "The particular circumſtances of the country form an exception to ordinary times—the particular ſtate of parties forms an exception to ordinary rules. There has not exiſted, during the preſent reign, either ſuch a perilous criſis, or ſuch a willingneſs for political union."

The Crazy World; or a Compendious Sketch of Modern Eccentricities. To which is added, a Dramatic Curioſa. By H. O. R. pp. 30; pr. 1s.

CRAZY as the world may be, it is not, we apprehend, ſufficiently ſo to patronize this miſerably crazy production.

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Sherwood Foreſt; or Northern Adventurer. 3 vols. By Mrs. Villa-Real Gooch. Price 12s. boards.

LITTLE originality of combination or deſign, appears in this performance. We are introduced to ſeveral young ladies and gentlemen, in whom we are at a loſs to diſtinguiſh either hero or heroine; in due time, ſome die and ſome marry; and we arrive at the joyful finis, "a conſummation of the author's labour and our own"—devoutly to be wiſhed.